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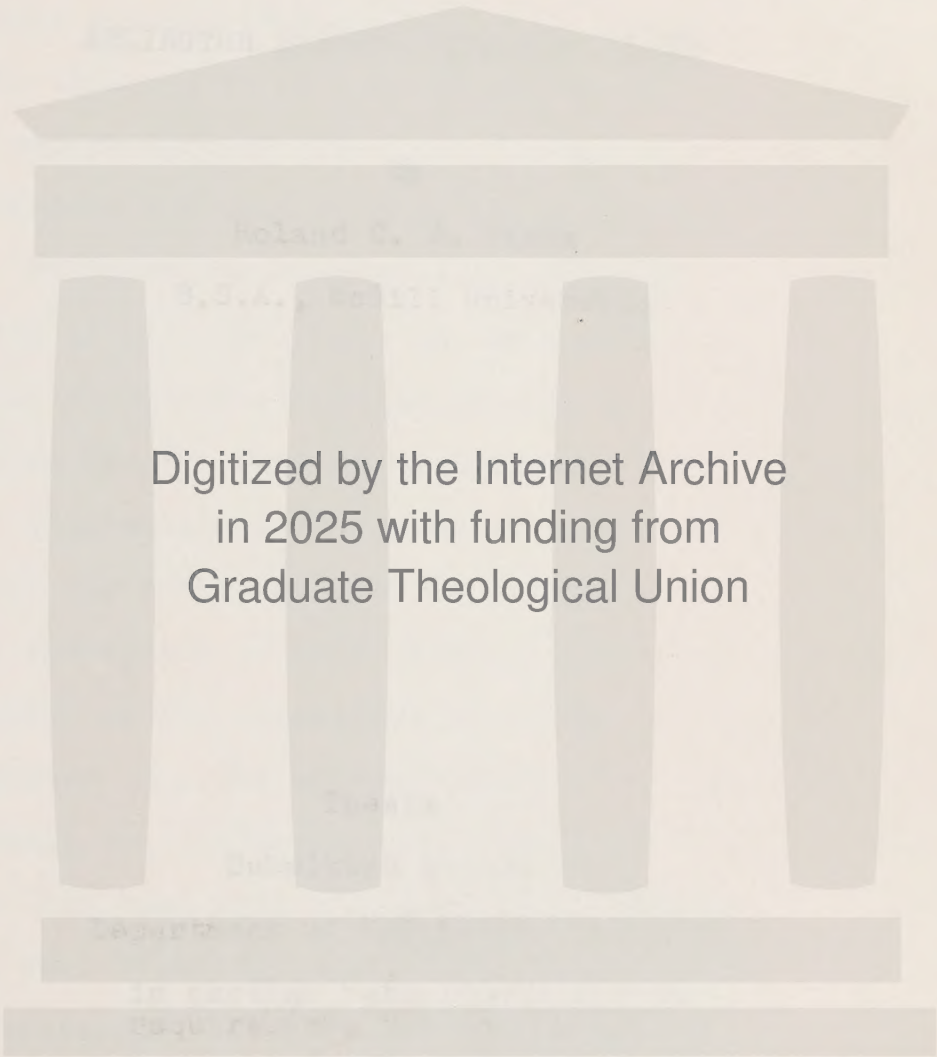

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RELIGIOUS EDUCATION

ARLINGTON AVENUE FELLOWSHIP HOUSE

By

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Thesis

Submitted in the

Department of Religious Education

in partial fulfillment of the
requirements for the degree of

Bachelor of Divinity

in the

Pacific School of Religion

1939

PREFACE

Religious education can no longer be confined to the Sunday morning Church School. It needs to reach out into the entire life of the Church and more than that, into the entire life of the community and the world, if it is to perform its full task in our modern life.

Religious education seeks to develop the religious interests of all the people in the community, through the Christian religious education program at Arlington Avenue Fellowship House. Only in so doing do those responsible for the leadership of religious living in the community feel that its influence will be permanent and effective.

The writer of this thesis believes that through the application of the principles of religious education we can move forward to a new understanding of life and its meaning and through its influence develop the ever-becoming Kingdom of God. The pace will be hastened by the recognition of the need to deal with life as a whole in the program of religious education.

Appreciation is here expressed to the authors of all the articles and books consulted in the gathering of the materials. Special appreciation is expressed to Dr. James Muilenburg, Dean of Pacific School of Religion, and to Dr. Walter J. Homan, Professor of Religious Education at Pacific

School of Religion, for their valued suggestions and encouragement; and to my good wife for her generous assistance in the arrangement of the material.

TABLE OF CONTENTS

Page

PREFACE ii

Chapter

I. RELIGIOUS EDUCATION, AIMS AND OBJECTIVES . . 1

Early Religious Education
Aims of Religious Education
Purpose of Christian Education
Functions of the Christian Religion
Definition of Christian Religious Education

II. GOD, MAN, AND SOCIETY. 14

The Idea of God
The Conception of Man
Religious Education and Society

III. SOME PRINCIPLES OF RELIGIOUS EDUCATION . . . 39

Religious Education and Man's Spiritual Growth
Principles of Religious Education

IV. THE CONTENT OF RELIGIOUS EDUCATION 49

The Bible and Contributing Sources of Study
Secular and Religious Education
Study of the Whole of Life

V. THE PROGRAM OF RELIGIOUS EDUCATION 58

Worship
Instruction
Participation in Improving Society
Fellowship

VI. ORGANIZATION, AGENCIES, AND LEADERSHIP . . . 71

Organization
Agencies
Leadership

Page

Chapter

VII. ARLINGTON AVENUE FELLOWSHIP HOUSE 81

Introduction
Organization
Program
Leadership
Future

VIII. CONCLUSION 103

BIBLIOGRAPHY 105

CHAPTER I

RELIGIOUS EDUCATION, AIMS AND OBJECTIVES

Religious education is one of the oldest of human activities. No people has ever been found who did not have a religion and who did not teach it, especially to the younger generation. From earliest times, peoples have taught what they believed to be the best way of life.

> Clan and tribal customs, mores, religious practices, initiation ceremonies, indicate how universal is the teaching of religion among primitive peoples, while the Church, temple, mosque, and shrine among the more developed peoples tell their own story."[1]

It is perfectly clear that, skills, traditions, and beliefs, must be diligently taught to the young in order to preserve the customs of tribes and peoples. This is true of every line of thought and activity. Where an art has been perfected or a truth discovered and kept secret they have perished with the possessors. New religious cults or radically different social or political creeds organize schools in order to teach their children.

Religious education is the oldest educational activity of the human race.

> It is based on at least three race characteristics - the impulse to worship; the impulse to pass on to the children the best in the experience of the group; and

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[1] A. J. William Myers, What Is Religious Education? (London: National Sunday School Union), p. 1.

> the impulse to insure the future of the group. . . . . The art of teaching religion has grown and gathered much of the wisdom of the ages to itself . . . . there grew up vast accumulations of religious teaching, such as that embodied in the Bible, the Koran, the Vedas and cognate literature. The scriptures of the various races and nations with the targums, commentaries, hymns, liturgies, interpretations and expositions comprise, perhaps, the world's most massive literary production.[1]

In recent years, religious education has become a special "discipline" as a scientific study and in this sense is a new study. It has an ancient and worthy family history, rich content, large human contacts, and many race motives behind it. As a discipline or field of investigation, it includes a study of the science of education and the art of teaching religion. This has tremendous implications.

> It involves, for example, the question of what is the aim of religious teaching; what is the most necessary teaching for each year from childhood to the grave; what are the essential principles of education involved; what is the best method of teaching for each age; how may we best organize the work; what are the best agencies; etc."[2]

Religious education, throughout this thesis, is used in the same sense as Christian education.

> A few of the axioms so far recognized in this field may be stated as follows:
> 1. Jesus' idea of God is the highest conception attained to, and is alone the touchstone and standard of all teaching about God.
> 2. The aim is to help each person, from the youngest to the oldest, to live in the spirit of Jesus. This implies love to God; love to others; and the continuous reconstruction of society - the Kingdom of God.
> 3. In religious education, because of the vital importance of the issues involved, only the best methods and materials are acceptable.[3]

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[1] Ibid., p. 2 f.

[2] Ibid., p. 2 f.

[3] Ibid., p. 4.

Religious education has too often been thought of as being merely a part of, and none too much emphasised portion of, the program of the church. In reality the leaders of the religious education movement and the leaders of the church as a whole are interested in exactly the same persons, society, and the same outcomes in persons and society. Both have the same goals and there should logically be no distinction in their purposes. In fact, the aim of religious education and the aim of the church should be the "abundant life." Religion is interested in the whole man. The particular aim in religious education is the development on the part of the individual of a religious attitude toward, and a religious interpretation of, the whole of life. The emphasis should be upon religion as the dynamic and interpretative factor in all fields of human experience, not as something separate from, but as something that gives tone, color, and meaning to all of life. Religious education should be concerned with physical health, that the body may become the Temple of the Holy Spirit; with practical efficiency, that all vocations may be chosen and practiced from the motive of service; with citizenship, that the Kingdom of Good-Will may rule in the hearts of men and in the life of all nations; with recreation, that men may be re-created in the image of God; with worship, that the life of God may develop in men.

It is well here to

> point out the fact that in the minds of many modern educators and in much of our public school practice general education is essentially religious in all but name. The Department of Superintendence, in the Fourth Yearbook, published by the National Education Association of the

United States, in the chapter on Elementary Science and Nature Study, has stated the following General Classification of Aims:-

A. Ethical Aims -
   1. Perception of and proper regard for, truth and intellectual honesty.
   2. Moral uprightness.

B. Spiritual Aims -
   1. Sense of the community of Nature and of human interdependence.
   2. Reverence for, companionship with, and love of Nature.
   3. Ability to catch glimpses of the Cosmic Forces as revealed in natural manifestations, in living creatures, in mankind, and in the record of man's thought and action and aspiration as presented in Nature, in literature, music, and art dealing with Nature, and in science.
   4. Reverence for the wonderful universe, for its mysterious forces, and for life.
   5. An attitude and desire of obedience to the law of love. Confidence in and habitual practice of sympathy, humaneness, kindness, regularity, patience, persistence, diligence, care, stedfastness, self-control, industry, thrift, and intellectual honesty.

C. Social and Civic Aims -
   These include such items as: reverence for human life; building of ideals of home life, of family ties, and of the love and duties of parents and children; appreciation of obligations to succeeding generations.[1]

These refer to the teaching of science. The aims of other subjects are also idealistic. The study of geography contributes to international understanding and good-will; history has a moral and spiritual contribution; and vocational training with the basis of social service has a genuine religious significance.

The above provides ample evidence that the aim of general education and religious education are very similar. In

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[1] Ralph Chetlain Waddell, The Bible in the Church School Curriculum, Thesis for the degree of Doctor of Theology, 1927, p. 12.

harmony with this larger aim, the curriculum of general education can be used as a great, and comparatively little used, asset in religious education. A closer correlation with the curriculum of the public schools will greatly increase the effectiveness of the religious education curriculum.

Religious education has a distinctive aim which cannot be realized in the public schools. Desirable social attitudes are more than necessary and reasonable dispositions, strengthened by social approval. There is an intensely personal element in the aim of religious education. There is an imperative obligation which receives its motivation by a love for God expressed in love of man. This unique and powerful force in human life must be the distinctive contribution of religious education as long as we continue on the basis of the separation of Church and State.

The Purpose of Christian Education

"I came that they might have life and might have it more abundantly." "Be ye therefore perfect even as your Father in heaven is perfect." "Love your enemies, and pray for them that persecute you." "Thou shalt love the Lord thy God. . . .and thy neighbor as thyself." "Ye shall know the truth, and the truth shall make you free." "My peace I give unto you. . . ." This gives a picture of the vision of Jesus for our world. His vision has not been accomplished. The world still falls far short of this ideal. We have yet a tremendous task for Christian education to accomplish.

> The task of Christian education is the task of the Christian religion - to bring about the development of Christian persons and a Christian society. The goal of Christian education is the Kingdom of God, a world in which God is recognized as the Father and all men act as brothers.[1]

The seven objectives of Christian religious education, as interpreted by more than forty Protestant denominations through the International Council of Religious Education, are:

1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.
4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians - the Church.
6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
7. Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.[2]

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[1]Book Six, Organization and Administration of Christian Education, (Chicago: International Council of Religious Education), p. 7.

[2]Book One, Principles and Objectives of Christian Ed-

In the earlier interpretation of the task of religious education, the growth of the individual was the primary and for the most part the exclusive emphasis. The implication was that society would become Christian through Christian individuals. In recent years the emphasis has been on society with a belief that through the change of the social system that the individual would become Christian. It is true that Christian education needs to direct its efforts toward making changes in the social system, institutions, and organizations. Neither of these exclusive emphases have proven satisfactory. The method of changing society through the changed individual is too slow. The expectation of having a perfect social order through changing the system, and overlooking the changing of the individual, fails to understand that no social regulations, however well planned, will be effectively observed by evil persons. It is not a case then of preaching or teaching an individual gospel or a social gospel, the task is to preach and teach the gospel. It is true that a Christian, in order to grow in Christian character, must actively share in the construction of a Christian society. Christian education, to meet the needs of our day or any day, must develop a program fully recognizing the needs of the individual and the needs of society.

Dr. George A. Coe has stated the aim of religious education as "Growth of the young toward and into mature and

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ucation, (Chicago: International Council of Religious Education), p. 10.

efficient devotion to the democracy of God and happy self-realization therein."[1] It is to be understood that this definition of aim does not exclude adults but that it places the emphasis more nearly where it belongs. Provincial-minded people would be inclined to interpret "democracy" to imply an elected head. This idea of the "democracy of God" differs from the idea of God as Ruler and King. The aim, as above stated, is more to bring out the fact that here are found only citizens by their own free choice; the government is for the good of all; and that the ruler is "servant of all." This would be compatible with the idea of a King who is not elected, but rather one who is the symbol of spiritual unity.

A more concrete statement is:

> Religious education aims to help each person achieve his own highest and best life in fellowship with God, and in co-operation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus. It will be noticed that in this definition emphasis is laid upon the following points:
>
> 1. Each has his own life to live. No two are alike. Religion helps each to live his own life to the fullest and best.
> 2. This is only possible through intimate fellowship with God; and
> 3. Through co-operation with and service of others. That sense of God's presence and of brotherhood must ever be present in religious teaching.
> 4. The end is not attained by each living a good life, nor even by that plus helpful service, but only by developing a new social organism. This, like all great ideals, is a flying goal. The Kingdom of God, as realized in human society, is not a fixed state, but rather a becoming.
> 5. The good life is an achievement of the person, and the better society or Kingdom of God is an

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[1] Dr. George A. Coe, Social Theory of Religious Education, (New York: Charles Scribner's Sons), p. 55.

achievement of the persons comprising it. It does not come ready made. The teacher cannot create character, nor can he make it grow.

6. The ideal of all life and society is Jesus of Nazareth.[1]

In general, it may be stated that

> Religious education seeks to interpret the experience of growing persons in terms of their relation to God and the implication of this relationship for individual and social living. It includes all processes which foster specific religious insights, feelings, attitudes, and activities. Religion should permeate all of life and not be confined to a single sphere of activity which we call religious. Therefore religious education should see life as a whole, give religious content and interpretation to all aspects of experience, and comprehend the whole of life with ultimate meaning and value. All education may become religious when it lifts experience to the level of ultimate relationship to God.[2]

Dr. Walter Scott Athearn has stated,

> The Christian educator has but one task, and that is so to present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with His holy will. There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education which is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view . . . . One of the chief tasks of the religious educator is to keep religious education religious. The battle ground for the preservation of religious values is in the realms of philosophy and psychology. It is here that the battle will be either won or lost. The religious educator should, therefore, become a profound student of philosophy and psychology.[3]

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[1] A. J. William Myers, What is Religious Education? (London: National Sunday School Union), p. 5.

[2] Paul H. Vieth, Teaching for Christian Living, (Philadelphia: The Westminister Press), p. 19.

[3] Walter Scott Athearn, Character Building in a Democracy, (New York: Macmillan Company, 1925), pp. 119 and 124.

In the last analysis,

> The aim of religious education is the development of the child's consciousness of God to the end that it may willingly, intelligently, joyously co-operate with Him in re-creating self and the world. Ultimately this sets up as the inspiring and guiding aim "the Kingdom of God" in the individual person and all persons. This means the development of the best and all of the best there is in each personal consciousness. In the individual child the consciousness is a germ principle and like all germ principles requires the appropriate circumstances and conditions for its normal development. . . . . From the standpoint of Christianity, religious education can aim at nothing higher and can accept nothing lower than "The Kingdom of God." This aim requires the individual development of personal consciousness of the fatherhood of God, and its inevitable corollary--the Brotherhood of all Men.[1]

Every general educational procedure and every religious educational procedure has moral implications.

> The unique and central place of the moral nature of man in relation to education is more forcibly and perhaps more clearly seen in viewing it in relation to the five aspects of human life expressed in the phrases: (1) Physical life, (2) Mental life, (3) Moral life, (4) Spiritual life, and (5) Religious life. It must be remembered that these are but aspects. Life is a whole and an integrating principle. That is why morals are so important. But consciousness, and particularly consciousness when operating as attention, is focal, and, as Childs so well demonstrates, one aspect may be dominant and for a particular event the other aspects are subordinate. If we formulate life in terms of responses, (1) the physical life is the response of the body to the physical order; (2) the mental life is the response of the mind to the logical order, especially of time, space, and cause; (3) the moral life is the response persons as choosing agents make to the social order; (5) the religious life is the total response of the person to the total order, an attempt to systematize one's values. In the best of lives these aspects form a hierarchy and it will be noted that the moral aspect occupies a central position. Not only so, the moral principles afford the principles of value and integration for every concrete

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[1] C. D. Hugh, How May the Religious Element in the General Education of Children and Youth be Most Effectively Promoted? pp. 5 and 82.

> situation just as religious principles afford the scheme of values and integration for the totality of life responses. In short every human situation and every educational procedure has moral implications, and if those implications are not made explicit and operative by being brought out, the learner is robbed of a rightful inheritance.[1]

Integrating religion and character development from the standpoint of the wider relations and responsibilities of the church in the community will raise the question of what the function of religion is in character education and development. Religion has many individually personal and also the broader social functions in life. The total significance of religion is violated when there is an over-emphasizing of one phase of its influence. It is a much more simple task to list the great claims and affirmations of religion in terms of theology and ecclesiology than it is to state the unique functions of religion in character development in the language of the sociologist and psychologist. The Protestant denominations have formulated this statement:

> Education in the broad sense is the process whereby individuals develop in personality through their interaction and relationship with their environment--material, human, and divine--and whereby society renews its life and brings about it's enrichment and progress. Education becomes religious when it recognizes the controlling place of the divine in the environment of the individual and society through which renewal and enrichment come. Education becomes specifically Christian when it realizes the interaction with a divine power as fellowship with God, who is revealed through our Lord and Savior Jesus Christ, and who, through the Holy Spirit, releases his creative and redemptive energies into human life and society for the building of his kingdom.

In harmony with this statement, we may list some of

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[1] C. E. Rush, Moral Education, (Reprint from "Proceedings of the Third Race Betterment Conference," January 26, 1928), p. 673.

the functions which the Christian religion seeks to perform in the development of character:

1. The Christian religion provides an organizing center for personality.
2. Christianity gives meaning to life and learning--daily experiences have significance because of the reference to ultimate divine moral purpose. It seeks to answer the riddle of existence through a developing dynamic philosophy of life.
3. Religion as interpreted by the Hebrew prophets and Jesus of Nazareth creates ethical standards that are rooted in a moral universe. These standards lead individuals to seek justice and goodwill in human relationships.
4. Religion seeks to develop the ability to evaluate, critically but constructively, social and economic processes and institutions in terms of their effect upon personality, the supreme value, and their effect on human welfare, also the ability to reconstruct and build a better world, a Kingdom of Love.
5. Christianity provides a basis for organizing values and a fellowship of individuals seeking higher values and attempting to conserve those values.
6. Religion provides worship, a unifying and integrating power in human life in which the individual is aware of God and is able to orient himself in the universe.[1]

Religious education is an attempt reverently to understand God's laws in the development of human life, and intelligently to co-operate with Him in carrying out His purposes.

1. Any attempt to do God's will which is conceived and purposed through love of God and His children is done reverently.
2. God in human development, as elsewhere, works sanely, intelligibly, that is, according to laws which can be understood.
3. God expects His children, endowed with intelligence, to study His ways of working in order that they may co-operate with Him, not merely by their desires, but "with the understanding also." This is what the scientific farmer, biologist, psychologist, doctor who is religious has done with such conspicuous success. There is no reason to suppose that in religion, and there only, God places a premium on lack of intelligence. By intelligent study it seems possible to get away from the

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[1]The Church and Community Co-ordination, (Chicago: International Council of Religious Education, 1937), p. 16.

> the wasteful trial and error method, and to approach to something like intelligent methods, carefully worked out and objectively tested as in other human endeavours. . . . .
>
> What is needed now is a self-forgetting devotion to the study of God's laws as He reveals Himself in the development of human life such as has characterized seekers after truth in other fields of science; a conscientious fitting of themselves on the part of leaders and teachers as is demanded in other professions; and a consecration to God and the service of humanity that is worthy of the followers of the Master of life.[1]

We may now define Christian religious education as: "The systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."[2]

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[1] A. J. William Myers, What is Religious Education? (London: National Sunday School Union), p. 6.

[2] George A. Coe, What is Christian Education? (New York: Charles Scribner's Sons, 1929), p. 296.

CHAPTER II

GOD, MAN, AND SOCIETY

The Idea of God

> The theory and practice of religious education is directly dependent on the idea of God. The conception of God inevitably colors and modifies all purposeful thinking about human life and religion. Every detail of religious education is influenced ultimately, either consciously or unconsciously, by one's vital and dominant idea of God and His purpose, just as one's whole outlook on and philosophy of life are similarly influenced.[1]

While it is true that no one, in this life, is able fully to comprehend God, yet it is possible to really know Him intimately. Throughout all the ages the great quest of the human heart has been to know God. There are three theories that have been worked out in this search for God.

Pantheism is one of these. In its extreme form it holds that God is in everything and that everything is worthy of worship. It thus becomes polytheism. God being in everything, thus, makes whatever is, right and inevitable. This tends toward fatalism and causes paralysis of effort.

Dualism or Deism is another theory of God. God in this case is transcendent, not immanent, creating the world by divine fiat. Thereafter He stands apart and only interferes in serious crises. In such crises, He acts contrary to

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1. W. E. Hocking, The Meaning of God in Human Experience (New Haven: Yale University Press, 1912).

natural events and laws of nature. This kind of God would allow an entirely evil world and man without divine light or guidance.

Theism is a third theory. Here creation is not an act but a process toward higher and better persons. The world is dependent, under this theory, upon the presence of God. Men are not affected as by an electric force, or compelled against their will. They are inspired to better and nobler living. God triumphs in all success and suffers in every real failure. Progress comes through man's response to His guidance. He is everywhere the inner moving inspiration in the good impulse, thought, or act. He is not immanent as in the wisdom of the Hebrews, the impersonal logos or reason of the Greeks, the impersonal spirit of pantheism, or the impersonal absolute of the rationalists; He is rather a personal God, not in the limited sense of the term but in the expanded meaning, the highest concept known implying the qualities of personality at its best.

The supreme work of Jesus was to reveal the character and purpose of God. Jesus shows us what God is like and His attitude toward man. Misconceptions are swept away and he gives the authoritative answer: "He that hath seen me hath seen the Father." Theology has worked out complicated systems and clouded the picture by attempting to show why Jesus came. In departing from the perfectly simple and satisfactory statement of Jesus, they have been in error, and they have hindered the spread of Christianity.

The concept of God to be presented to a child should be of a loving father expecting obedience and trust; a friend and helper; one who is understanding and sympathetic entering into children's joys and sorrows; God as creator and source of sunshine and flowers; and above all, a God who fills the heart with love and gladness. The religion of the child, as our own, should have God at its center if it is to take hold of the life, and the right concept of God will determine the kind of life that will result.

There are many confusing ideas of God presented to us. Some speak of having a religion without a deity. Some think of God as a store of "creative energy" at work in the universe and as unconcerned with us as with molecules. The Bible has many differing concepts of God which are quite clear to the mature Bible student but are confusing and harmful to one unable to interpret the progress of the thought about God through the evolution of history. Theologians have not helped in many instances because of their differing interpretations. It may be that they speculate and reason too much instead of looking for God in their own and others' experience and in the world about them. About the only point on which all ministers agreed, in an inquiry sent to seven hundred of them, was that God existed. They differed widely on such questions as: Omnipotence, unchangeableness, the Trinity, miracles, and God's creation of the earth.

We can in general recognize that no statement of our belief can ever define or compass God. There will always be

a sense of vastness and mystery in our best thought and attitude toward God.

> What we believe and teach about God should be in accord with accepted knowledge. Religion should keep step with progress in human thought. What we believe and teach about God should represent the weight of probabilities as represented by reason.[1]

This means that no concept of God that runs counter to truth can stand and that God is a God of reason operating according to law.

While we can never know all about God, we can reasonably teach our students in accordance with their age and experience that:

> (1) God exists. To account for our universe and to satisfy our minds as to the cause of realities, we feel safe in teaching that there is a God. (2) God is a Being with intelligence and purpose. This is evident in the orderliness of the universe. The universe works too smoothly to be governed by blind chance. (3) God is continuously creative. This explains the universe as we now know it and the progressive evolution still going on creating and re-creating new forms to new ends. (4) God is law-abiding. A God who lacked consistency could not command our respect or allegiance. (5) God is beneficient, he is good. He works with us for the upbuilding of life and has done so, progressively, through the centuries. (6) God is a living personality. We look upon personality as the highest achievement. Jesus spoke of God as Father with love and kindness toward us. (7) God is knowable in human experience. The evidence here is subjective and can only be proved by each person within his own experience. (8) God is a reality which sums up and satisfies the highest and wisest longings of life. He is the fulfillment of the meaning of life, the consummation of our highest purposes, the matrix of spiritual stimulus and power which defines the pattern for our personalities and supplies the urge toward its fullest development.[2]

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[1]George Herbert Betts, Teaching Religion To-day, (New York: The Abingdon Press, 1934), pp. 207 ff.

[2]Ibid.

Some such concepts of God as we have enumerated, seem justified to be presented to our students. These concepts do not conflict with our knowledge of the universe or of life. They represent experience at its highest and best; answer the fundamental needs of our lives; conform to the weight of probabilities as judged by reason; satisfy the demands of our emotions; and are a challenge to our faith. Care should be taken, however, in presenting these concepts to the young, that we do not dogmatize and teach that they are the sure and final word about God. Man is not able to completely define God. We should rather emphasize in our teaching the thought of God in such a way that our students will catch something of the great majesty, the deep mystery, and the unknowableness in the sense of our incapacity to measure God's depth and breadth and beauty with our finite ability. We should teach that God is ready and willing to be known, but beyond our power to know completely because of our limitations and His magnitude.

While there are those who feel that the young child should be taught the early and crude Old Testament ideas of God, this must be recognized as poor psychology and unchristian. It has the tendency to prejudice the child against God and religion, rather than to achieve the birth inheritance of every child, the fellowship and love of God as Father. The Christian, non-Christian and pagan are ready to respond to the love of God when rightly presented to them. All interested in religious education should see that every lesson, prayer,

story, hymn, and other material or methods used to present God is as the Father revealed through Jesus. Later as the more mature mind is able to understand the less perfect knowledge of God of earlier concepts, these may be presented. The first essential is to secure for every one a free and joyful entrance into fellowship with God. This principle is the very heart of religious education.

Some will ask, is there not a danger of losing the strong and just side of God's character, and being left with only a weak, amiable, pleasant God? The answer is that there is nothing so exacting as love. New Testament love is a great dynamic, an impelling force. This love has sent men and women through the perils of disease and in the face of death to tell the Good-News. Jesus is the supreme example of the test of the impelling force of love. This is no sentimental softness. It is the dynamic that drives on to unexpected heights of service.

The Christian religious educator believes that God is in and beyond His universe. We have a Living Universe to be loved. Every bush is aflame with God. God is ever beckoning on to the "eternal beyond." For each of us there is always the work of creating, the work of spiritual evolution, yet never reaching the heights. We may enter the light but never touch the flame. Every child in the whole world should be allowed to "grow up as Christian, and never know himself as being otherwise."[1] Christian education should seek to en-

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[1]Horace Bushnell, Christian Nurture, (New York: Charles Scribner's Sons, 1910), p. 10.

roll everyone in the task of helping God make the human world into His ideal.

The Conception of Man

> The material with which the religious educator works is human life. But what is human life or human nature? What are the laws of its development? If these can be known, even in part, is it possible to work to that extent intelligently, and not be restricted to trial and error methods? Can human nature be changed? Is it all bad, or all good, or part each? These, and many other questions, arise whenever we consider the possibilities and principles of religious education.[1]

There are different concepts of original nature. The original nature known to the educator is the new-born child. The laws of its development and its characteristics can only be discovered through a study of children. The emphasis on the study of the child, by the psychologist and others in special fields, makes it easier to make real progress in the development of personality through the leaders in religious education.

Some of the obvious characteristics of original nature are organic functions. The person has little control over the beat of the heart, breathing, and glandular secretions. The educator can do little with these functions except to be interested in their normal functioning. The importance of good health, in its relation to character development, is becoming more generally understood. The psychophysical organism is the instrument through which life is expressed. The more healthy the organism, the better is life

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[1] A. J. William Myers, What is Religious Education? (London: National Sunday School Union), p. 23.

expressed. Life expressed is known as character.

The healthy baby is usually happy and contented. Fretfulness and bad temper is often the result of pain or distress. When the nervous system is normal the child is a joy to all about him, but he makes the lives of others full of misery when his nerves are unstrung. The effect of the adrenal, pineal, thyroid and other glands is now known to have an enormous effect on the moral, mental, and physical life. The educator knows that what promotes good health also promotes their normal functioning and when they are not functioning properly that the best experts should be consulted. The child that is nervous, agitated, or frightened is not responsible for its behaviour. The greatest care should be taken to build strong and healthy nerves and to avoid shocks or the frightening of children. The idea of an angry God, a future torment, goblins and other similar stories at bedtime, upset the finely balanced and delicate nervous system. They may spoil the disposition, on which conduct and character depend, for the balance of life.

The reflexes are another important part of original nature. They are important as self-preserving instincts to produce sudden withdrawal from undesired contacts, as a hot object, but afford little opportunity to the educator. They are more fully under control than the organic functions and wise control is important in the building of strong character.

The unlearned tendencies represent the most important field of endeavour to the educator. No tendency, or charac-

teristic of a person, is good or bad in itself. (This does not agree with the doctrine of total depravity which was arrived at abstractly and not by first-hand study of the child.) A person without pugnacity would be spineless and of little value to a good cause. While if over-developed, pugnacity is a menace and nuisance. A person without the sex impulse would be a defective, but normally used it is creative and holy; misused it is debasing and degrading. Vocalization may be vile or be the most wonderful means of the glorification of God. Everything in original nature may be a power for good or evil but is no more evil in itself than is arsenic or radium. Native endowment can be used for the sanctification or the pollution of self or society.

The native capacity of normal persons is infinitely rich and varied. Beyond description are the possibilities of human life. The intellect of man has discovered many secrets and accumulated a rich fund of knowledge, as evident in the arts, music, literature, science, etc. We have not begun to fathom the limits of friendship, self-sacrifice, and love, or to understand how they may be used effectively in our world. The supreme art to be used in the guiding of human development is the art of religious education.

Original nature can be changed. This is proved by experience. Environment influence or poor training may produce an outcast, or social rebel. The same person brought under proper environment and scientific understanding may become an economic, moral, or spiritual leader. The sons of thunder, Peter, James, and John, and many others, of our modern

day, are sufficient evidence of the modifiability of original nature. Indeed, who of us is not constantly changing. The greatest opportunity for change lies in the child. Modifiability is the very basis of progress. To the extent that instinctive responses are limited and unmodifiable, to that extent is education impossible.

The most characteristic tendency or urge of original nature is for self-completion. Hocking expresses it in the term "Will to Live," or "Will to Power."[1] Every unlearned tendency is an indication of an inherent capacity. The child persists to realize its capacity. This is observed in the continuous effort in the stages of movements until he is able to creep, walk, run, play, and work. Similarly, he goes through the stages of crying, cooing, babbling, humming, until he masters the power of speech or song. There is also the tendency to produce or achieve. The child discovers, through certain sounds that others make, he can produce results. He may be rewarded with a smile, given food, receive the rattle from the floor to be immediately dropped, etc., all to him are achievement and the producing of results. It is necessary to take advantage of this desire to be in our program of education. The striving towards an ideal, or self-completion, is the very heart of Christianity. Our greatest example of self-completion is Jesus. A third evidence of this tendency is revealed in the feeling after unity

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[1] William Ernest Hocking, Human Nature and Its Remaking, (New Haven: University Press, 1918), p. 65, etc.

of life. There is an inner urge to seek a unity without which the self is incomplete. The significance of these tendencies for religious education leaders is very important. This central tendency to self-completion throws light on other aspects of consciousness. Take, for example, the emotions. Educators recognize the danger of stirring the emotions without normal and adequate opportunity for expression. Where there is no solid intellectual basis and no adequate expression in purposeful activity, sentimentalism and extreme emotionalism are the result. They are unwholesome and are found in certain types of piety, revivals, and personal evangelism. The religious educator needs to recognize these great drives and emotional forces that are inherent in life. Education can stimulate and define ideals, direct the purposes, and so link all up with life that these are caught up in the elemental urges. Again, a study of original nature demonstrates the unity of life. Every state of consciousness has its volitional, intellectual, and feeling content. The physical is an essential part of human life. No particular part can be singled out and separated from the rest. In each expression of life, the person, the self, the unity is what is being expressed. Whatever affects the part affects the whole; whatever affects the whole affects every part.

This brings us to one obvious and major deduction. That is, that education must be for the whole person. It is to release and develop the whole personality. To the extent that it fails, it is imperfect education.

What is true of education in general is also true of religious education.

> Religious education reads the same law written by the hand of God in every human life. There is no single strand which may be labelled "religious." The unity, the self, the person is, or is not, religious. So far as we know, no other creature on earth can be. Nothing that is human is alien to religious education. The idea once held that some strand or essence of life was religious and could be "saved" regardless of the rest was embodied in the word "soul." There has been, at times, great fervour in saving souls, while human beings were neglected and let die. In that sense the concept must disappear. But the word soul may be redeemed by being given its proper content, which is the whole unity, the self, the person including--what is often omitted--the spiritual nature and its relation to God. In this sense the word soul--the whole person, including his relationship to God--is a fruitful, meaningful term which should again come into its own.
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> The utmost intelligence, training and consecration is demanded for such work as this. One has but to apprehend the sacredness and power of a single life to realize this. How many lives have been ruined by ignorant and crude handling, even on the part of the best intentioned religious people. Literature abounds in striking examples. . . . . In dealing with human life, so full of possibilities, there is great risk, as there is in handling anything of exceedingly high power. Mis-direction may mean great destruction and devastation. It is the risk everyone takes who drives a high-powered motor car, a locomotive, an ocean liner, a battleship, a great machine or engine, or handles a high-voltage electric current, explosives or big guns. None of these compare in the power of destruction, or of upbuilding, with a single human life. Religious education demands the most exacting study, consecration and skill, if human lives, with their unlimited power for good or ill are to be stimulated and directed so as to be conserved. And conservation means nothing less than each living his own life to its highest and best in fellowship with God, and in human brotherhood.[1]

Religious Education and Society

General education and religious education are com-

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[1] A. J. William Myers, What Is Religious Education? (London: National Sunday School Union), p. 35.

mitted thoroughly to the social point of view. Practice has not kept pace with theory in all instances. Social righteousness was preached by the prophets. The emphasis upon social relationships was certainly made by Amos, Hosea, Micah, the Dueteronomist, the Isaiahs, Jesus and others following them. Their religion was thoroughly and distinctly ethical and socially applied. It is very recent that the change has been from the more individual to the more social in our modern day. Official reports of the Churches, teacher's conventions, Church and school periodicals indicate the teachings of these great institutions but a few years ago. The financial and political life were too distinctly separate from the life of the Church and school in the practical application of their teachings.

In more recent years whole-souled social platforms are being adopted by the denominations. The Federal Council of the Churches of Christ in America have formally adopted and promoted far-reaching social programs. This is a decided change from the aim of the churches to promote largely a knowledge of the Bible and personal holiness, with a heaven only in the hereafter. This was the dominant social note up to about forty years ago. The Bible passages used referred largely to the miraculous and the personal and omitted the social teachings of the prophets.

The basis of the social theory is now vastly different. The individual is born into a social situation and cannot now be thought of as an abstraction and apart from all

others. The doctor, nurse, and mother, minister immediately to the new-born child's needs and throughout life he is dependent on the stimulus and guidance of others.

On the other hand, society is made up of persons organized. These units are the materials out of which the structure is built. The quality of the material determines the nature of the structure. Many have leaned so far towards the social ideals that they have almost completely lost sight of the individual. Those who ask, which is the more important, the individual or society?--have a fundamental misconception. The two are not separable. The one is impossible without the other. The social group is made up of persons. The individual is impossible without the social group.

The tendency toward self-preservation has always been recognized. Some maintain that the altruistic tendency does not appear until adolescence. This is not true. Sympathy, love, the willingness to share, parental tendencies, are present early. These are fundamental in human life.

One of the earliest unlearned tendencies to reveal itself is the desire to be with others, gregariousness. One of the chief delights of a young child is to be in the presence of others. This is how society developed. These relationships bring inevitably the need for a leader who in turn has followers. Rules or conventions become necessary. In this urge to social groupings, in which the individual feels more complete, is the promise and potentiality of society to its most complex organization. Here is one of the inner drives

to be directed toward the underworld, or toward the perfect society.

The aim of education includes social efficiency. Education is a function of society, is carried on by society, for social ends. Through it, society consciously directs its own development. The school seeks to assist the pupil to fill his place as a member of society, not in the future, but the child's own place as he lives from day to day and performs his own functions in society. It is helping each live today his highest and best life, that gives religious education its distinct purpose. This means living in the Spirit of Jesus, in fellowship with God, and fellowship and service with others. The best preparation for the future living is to live well today. There is no other way.

Religious persons recognize in this inherent social tendency of mankind one of God's laws. Though there has been tremendous progress from earliest times to the present, the tendency to form a better society is greater today than ever before. Where society has reached to the highest levels is found the keenest interest in more rapid progress. In the best society is the clearest appreciation of the need and the strongest urge to reconstruct society. The principle of growth is in society itself. It reaches out for fulfillment. Man is driven by an inherent tendency toward more complete self-fulfillment. God is the directing force revealing Himself as rapidly as mankind responds to its best impulses in the achievement of its highest ideals.

There is today an insistant demand for religion to help reconstruct society. The individual can attain to his highest ideals only through a society that is itself idealistic. This is the aim of sociologists and religious educators. The inspiration, dynamic, and ideals, for those desiring such ends, comes only from religion.

> Social science demands a religion which will release the creative energies of men; which will not only inspire faith and hope in the individual life, but enthuse communities for progress; which will not only strengthen and uplift individuals, but send them forth to build a new and better social world.[1]

The ideal society is not a fixed state for which religion fits people, and into which, when fitted, they are transferred. That idea has been the view of many persons who speak of the Kingdom of God. The ideal society is rather found wherever people live together in fellowship with each other and with God as his children. This is what constitutes the Kingdom. Religious education attempts to direct life in the developing of an ever more perfect life in an ever more perfect society. The Kingdom of God is not a fixed state. It is in a state of becoming. As man progresses he gets a clearer and fuller vision of the higher goals yet to be attained. The goal is "be ye perfect." The person with the clearest vision is incapable of comprehending what this means. The joy comes from the opportunity for everyone to become a partner with God in helping man to achieve toward a civilization which is God's ideal. There are many encouraging co-

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[1]Charles A. Ellwood, The Reconstruction of Religion (New York: Macmillan, 1922), pp. 161-162.

operative efforts working toward that end in international understanding of economic adjustments and the developments of world wide ideals of peace and harmony among nations, races, and religious bodies, the overcoming of disease, the cure of crime, mutual understanding between employee and employer, and the general promotion of the common good.

The principles, upon which this conception is founded and which is as yet vaguely apprehended and grasped, are found in the principles taught by Jesus. They are profound, dynamic, and expressed in simple language by a great mind; being so stated, even the wisest and most learned minds have not always grasped them or correctly appraised them. They may be stated:

1. The permanent value of persons. Jesus placed the person in a category all by himself, as an end and not as a means to an end. With the expansive power of this clearly understood and applied there would be a tremendous change in religion, education, politics, and industry.

2. The Kingdom of God. Jesus took the small group of followers and demonstrated the way to obliterate racial, national, and social barriers. He did this at a time and in a society where these lines were tightly drawn. He spoke of the simplest group--the family. He talked of the Father's home. These are understood by all people of all ages. The Kingdom was not a fixed state but an achievement. Great things had been accomplished but greater things were to be accomplished in the future.

3. The flying goal. The best of today being built on the foundation of the best of yesterday and on through countless generations ever striving upward toward higher levels. This stirs the individual and society to achieve. "Be ye therefore perfect even as your heavenly Father is perfect."[1] We are all called to help God create the society which is to be.

"Growing a Christian world"[2] is the task before those who are able and who have the disposition to co-operate with God in the creative development of men and women with Christlike character and who recognize that there is an interrelation between the Christlike character of the individual and the Christlike character of the community. The youngest child is ready for lessons in world brotherhood in his own world. The attitude in the family is the basis of building the proper foundation for the smallest unit of world brotherhood. Success in the family molds the success of the world society just as the success of the individual Christian builds the successful Christian family. These steps cannot be separated, they become one living whole. We enlarge the horizon of the child as he gradually pushes out into the larger groups--the school, the community, and the expanding relations of life. Each new opportunity of his enlarged world can be an opportunity for the expansion of the meaning of brotherhood. The

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[1] Matt. v. 48.

[2] Paul H. Vieth, Teaching for Christian Living, (Philadelphia: The Westminster Press, 1929), p. 40.

two aspects of the task, as we look forward toward a realization of the objective of the Kingdom of Love are, first, the creating of boys and girls who have assimilated the best knowledge, who are challenged with the highest ideals, and who have developed the soundest habits of conduct; then these, in the second part of the task, must continuously examine our present practices and ideals with the end in view of the application of the highest ideals known to a better way of living. The Christian solution of the problems of war, race, family, economics, politics, and all inter-relations of persons and peoples, will come through modern prophets pioneering in our modern relations in the light and in the spirit of the life and the teaching of Jesus.

> It is becoming increasingly clear that, underlying all the other questions which require the consideration of the churches today, there is one basic question which over-shadows all the rest, namely, that of the attitude which the church must take face to face with claims of the totalitarian state to dominate all human life, even religion. This claim meets us in very different forms and is supported by arguments of very different kinds. But wherever found and however supported, it constitutes a danger which threatens the life of the church.[1]

In Russia, in the name of human welfare and progress, an atheistic state has declared war upon religion in every form. In Germany and Italy we have the contemporary totalitarian

> state which claims to be a friend of religion; more than this, to be itself the proper object of religious veneration and loyalty, but which for that very reason requires from the church unquestioning submission on any matter deemed essential to the welfare of the state.[2]

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[1] William Adams Brown, Church and State, (New York: Charles Scribner's Sons, 1936), pp. 293 ff.

[2] Ibid.

This is the best example of a nationalistic religion with the creed of nationalism carried to its logical conclusion. Nationalism is a tribal religion emphasizing "pride rather than humility, courage rather than pity, conquest rather than sacrifice."[1] Loyalty is the supreme duty. The scholar has his place only as he willingly serves to become an advocate of the dominant national policy. Nationalism assumes the nature of a religion. It is, however, as its own most consistant advocates would be the first to emphasize, a pagan rather than a Christian religion. Another authoritarian form of the state may be found in a democratic rather than an autocratic approach. Here, the public opinion may be molded by control of the means of public education, the school, the press, and the radio, by the prevailing party in power. The service of God may quite sincerely be identified with a devotion to the aims of this party.

Religious education may accept a number of different alternatives in the solution of this situation. It may leave the responsibility to the state for decisions in matters of war and peace, social justice, and economic policy. It may make definite proposals for solutions of these problems and attempt to win the state to co-operate in the acceptance of these suggestions and commitment to put them into practice. It may take the responsibility of holding the state to Christian ideals for the ideal society, while recognizing limitations of knowledge and the steps to attain the ideal. The

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[1] Ibid.

latter is the democratic method. It affords the hope of the more permanent solution. In this conclusion there follows the need of religious education serving those who are seeking light on social problems by increasing their faith in those spiritual realities and values possessed by the Christian religion.

Religious education is not taken seriously by many because it fails in its own organization to exemplify what it would have industry and the state practice. It is organized on the competitive principle. It holds up the ideal of universal brotherhood, yet is itself divided. It is therefore a matter of uniting those forces who believe in the Christian ideal and are willing to work for that realization. Many have this ideal who are outside the Christian faith and we should be willing to co-operate with them in transcending faiths, races, and creeds, to realize the maximum welfare for all men. We can co-operate but that does not leave us free to forget that we must put our own house in order as Christians. If we preach unity and practice division our words will fall on deaf ears.

> So the test of our progress on the road toward the brotherhood after which we aspire must be the extent to which we are able to unite with those who share our faith in common action. In our thinking we must expect often to part company; in the type of our religious experience we must be content often to go each his own way; but in common devotion to the task of achieving a social order worthy of free men we may be at one. Such devotion is easy to profess, hard to achieve. It requires discipline, individual and corporate: discipline in mind that we may rid ourselves of prejudice; discipline of will that we may have done with sloth; above all, discipline of spirit as we strip ourselves of all that is

irrelevant in order to concentrate on the one thing that matters.

It is such a disciplined church that the world needs today. Against the passionate conviction of the leaders of the rival faiths that challenge us, a complacent acceptance of conventional Christianity can avail little.

One truth stands out crystal clear from the welter of our postwar experiences. It is this: that the deepest of all the needs of man is not physical comfort or relief from suffering, but faith in some abiding reality which justifies sacrifice and lends meaning and dignity to life. Such faith it is the high prerogative of the church to foster in those who already possess it and to share with those who are today without it.[1]

The good society is not something that is given by nature: it must be fashioned by the hand and brain of man. This process of building a good society is to a very large degree an educational process.[2]

Christian education stands for loyalty to God in whom all values exist.

Expressly, inarticulate religion is man-centered; articulate religion is God-centered; it is the Church's business to introduce man to God and thus complete life's meaning. This position does not restrict Christian education to social worship. It does make that its vital test. Education that falls short of this is not thoroughly Christian.[3]

Contemporary Christianity is reconstructing its theology, revising its techniques, and re-creating its institutions in the light of the demands of the present social situation. This contemporary reconstruction of inherited beliefs and practices and this creation of new ones are the direct outgrowths of the present interaction of the living Christian community with the changing modern world. . . . .

As the growing-point of a historical movement the living Christian community set in the midst of the changing modern world, bears a grave responsibility. It is not only the carrier of the great inheritance of the in-

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[1] William Adams Brown, Church and State, (New York: Charles Scribner's Sons, 1936), p. 299.

[2] George S. Counts, Dare the School Build a New Social Order? (New York: The John Day Company, 1932), p. 15.

[3] Stewart G. Cole, Character and Christian Education (Nashville, Cokesbury Press, 1936), p. 238.

sights, the aspirations, and the achievements of its past; upon it also rests the responsibility of facing the issues of human values in contemporary culture. In facing those issues with competence it will not only discover and fulfill its spiritual function in the modern world, but it will thereby re-create its past in a living and continuing Christian community.[1]

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[1] William Clayton Bower, The Church at Work in the Modern World, (Chicago, University of Chicago Press, 1935), pp. 11 ff.

CHAPTER III

SOME PRINCIPLES OF RELIGIOUS EDUCATION

Man resembles God in spirit. He has qualities that are God-like. Man possesses a mind, and consciousness, different from every other creature. Any creature approaching these qualities is compared with the human. The distinctive human quality is what is generally spoken of as spiritual. All normal human beings possess it. The spiritual nature of man makes possible the ability to be in fellowship with God.

The main influence which makes men as they are is education. Minor impressions on small children have important and lasting consequences. Just as at the source of a river a slight change in the direction of the flowing waters may make a great difference in the final destination of these waters, so in the life of the small child good or evil impressions effect the character of the matured person. While many believe it is much more natural to be evil, the truth is that the progress of human society is distinctly upward. The urge for self-completion has led man upward through history.

It is no longer understood that man has within him a mentor, unerring in its judgments, indicating the right or the wrong decision. Conscience can be educated to kill or forgive our enemies. The judgment of conscience is largely

a matter of group influence. This does not mean that conscience is the result and creation of the group. If conscience can be educated, the implication is that it is a part of original endowment and represents a latent capacity. That capacity is not a single instinct but represents the reaction of the entire person to his entire environment, including God. Much of our development depends not on what we have done but on what we are to do. It may be that it is human nature to look out for our own interests first, but it can as truly be said that human nature is in the mother's devotion to her child and giving of one's life for a cause or a friend.

The laws of habit formation for good or for evil are the same. The difference in the laws of growth lies in the human contacts. If the evil habits are made easier to form, the criticism is on those who allow this to be.

There are two contrasting theories of education. The older theory, which is out-of-date, is that the mind is more like a blank paper to be filled out, or clay to be moulded. The other is that life is an activity and that character is to be achieved. The educator's work is to direct and stimulate toward desired responses. This is the view of the religious educator. The child left to its own choice will not necessarily grow up to be good any more than it will properly select the right food, or become properly educated without the best guidance. The problems facing human life are great and the work of parents, and educators, should be promoted

through the best modern educational methods.

Growth and development take place according to well defined laws. Norms have been worked out. Height and weight of children and their mental age are understood by tests and age. There is also a normal development in the religious life. As the scientists and physicians can promote health and cure disease by understanding our physical development; so also, by observing the laws of human development, the religious educator can make great progress in moral and spiritual developments and in the prevention and cure of moral disease. Some of these principles may be briefly treated.[1]

1. Life is a unity. One's religion is the total response of the whole of life, and not an instinct, nor does it deal with just a section of life. If man were to be divested of his religious nature, he would be no longer human. Religious education has, therefore to minister to the whole of life, physical, mental, moral. The abundant and full life of the Christian should be rich in social influence and in fellowship with God.

2. The religious life, according to the law of God will be constantly changing in its expression because of every new experience in daily living. This is more evident in childhood and it is important for the religious educator to keep pace with the development of the life. The instruction, worship, experience, and expression should be adapted

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[1]A. J. William Myers, What Is Religious Education? (London: National Sunday School Union), p. 57 f.

constantly to the growth in Christian personality and be graded to meet the needs of experience and degrees of maturity. To do other than this is to court disaster. The child's religious teaching and experience is insufficient to meet life under the strain of adult problems and the adult approach is not understood nor does it meet the problems of the child.

3. Religious education should deal with the vital experiences of everyday interests and problems. The reason for teaching is to make an application to modern problems in the everyday living experiences and not just an abstract learning of truths. In the study of the political problems of the people of the Old Testament period there needs to be gained from their experience a knowledge and understanding of how to meet our own governmental problems. In studying the tabernacle, at the same time we need to be thinking of the local modern religious education buildings for present day instruction. The teachings of Jesus applied to his day, but they have the foundation for teachings of our own day. He taught that the right spirit in a person would overcome the wrong spirit in others through the replacing of evil with good.

4. Religious education is more than a study of the Bible. A study can be made of the literature and history as contained in our Bible with great benefit. The same is true of other great literature and history. The important thing is the effect on the learner. What does it do to the devel-

ment of Christian character? The right attitude and proper understanding of the religious educator has much to do with the effect of what is being studied on the student. The religious educator should be interested in the development of Christian character.

5. The unifying principle in the program of religious education is the experience of the student. The religious educator needs to relate the best results of the good experiences in the life of the student to higher ideals to be experienced. The need of each person and the need of each group should receive careful study and the program planned to meet these needs. If other organizations in the community are meeting specific needs of a student or group and these other organizations are in a better position to do so, the special program of religious education does not need to overlap, compete, or duplicate in that particular interest and need. It is important for the religious educator to know that the need is being met in the total community program. The religious education program serves as a guardian or trustee in seeing that each person has the opportunity for complete Christian development. As in the past the religious education program has established schools, and hospitals, in the practical application of truth to life, so today there are new fields to pioneer for the religious educator. The service to be rendered is to all of life's relationships in the function of Christian living.

6. Character is an achievement. It cannot be left

to chance. Religious education needs to recognize that "the greatest superstition in life is that words convey ideas,"[1] and that to correct this superstition and achieve character in persons it must provide situations which call out experienced responses. It is what the person does, what he thinks, what he feels, what he wills, that educates him. Sermons, lectures, pictures, poetry, prose, and discussions may be presented in the finest language, represent years of study and research, be delivered or presented in the finest form; but in order to effect persons, they need to be related to the experience of people if they are to achieve a growing Christian character. The word God has as many meanings as the number of persons who hear it spoken. The meaning of God as thought by each person will depend entirely on the past and present experience of these persons. So with all words. If God is truth, beauty, and love and it is the task of the Christian educator to have persons grow in their knowledge, understanding, and expression of God; then it is obvious that he must know their past experience of God and lead them progressively to new and better experiences and expressions of His truth, beauty, and love. Abstract truth, beauty, and love need to be concretely expressed by persons in the telling of the truth, the sharing of the beautiful with friends, and the love of their fellows, including their enemies, as the Christian educator stimulates motives and directs the

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[1] C. E. Rugh, Lecture Series at Arlington Avenue Fellowship House, Berkeley, 1938.

inner driving force of God in man in the expression of Christian character in Christian service.

7. Life has a tendency to be organized about dominant emotions. It is also organized around vital, or dominant interests and purposes. Religious education must help to stimulate worthwhile interests. The interest indicates in what direction the life is going to be impelled from within. It implies voluntary choice, emotional content, purpose and effort. These are the character-forming forces of life. We should in the religious education program take advantage of the interest of youth. Everything is new. Good education selects the best and directs and develops them. Advantage should be taken of the occasion of a manifest interest. The incident, the passing event, will provide the opportunity to educate. The visit of a great musician, a ship leaving for a world cruise, the visit of a noted scientist, the meeting of a personality of another race are all times of great importance to direct an interest into a life purpose.

8. Religious convictions take precedence over creeds in character-forming value. The creed may be learned by heart. The soul that is touched is the one that has the conviction. The conviction that speaks out with authority comes from the knowledge of first-hand experience. The test of the vitality of the program of the local Church will be the great convictions expressed in great Causes through experience of the need possibly expressed by an historic document of creed which becomes the embodiment of the conviction.

9.Religious education should result in an increased desire and increased capacity for growth. Too often has religious education killed desire for Christian growth. There is now no limit of growth. We do not think in terms of filling the sheet of paper or sack of potatoes, educationally speaking. Religious education should continue while life continues. Each new experience leads to a new experience of God rather than one single religious experience completed once and for all time. The growing soul requires the growing mind. The failure to think and enquire is a sin. The Christian student is ever eager to explore and reach out where truth leads. The open mind with the scientific attitude is the mark of intellectual integrity and should be the aim and the result of the religious educator. The practical contribution of funds for the development of others should be from the study of their needs by either the young or the adult contributor and not because of any authoritative statement by merely saying that contributions should be made because God wills it.

10. Religious experience is not something added to a rich and full life; not some extra experience added to life. To the person who is in fellowship with God, every experience of life is religious. The whole of life is filled with God. Life without God lacks the fullest and most abundant life. There is a minus experience. The natural and the normal life is a life with God. Religious education aims to make of the whole of life a religious experience of God.

Four principles of religious or general education are suggested by Professor Luther A. Weigle in his book, "The Pupil and the Teacher," and are below briefly added to help us in the understanding of our subject.[1]

1. Mental Activity. We need to react in order to learn. It is not the amount of the materials presented to the child which will determine the limits of his learning but the number of his mental reactions to what has been presented to him. General attention does not mean learning. It takes particular attention and specific interest to achieve learning.

2. Apperception. New things are learned through previous experience in much the same way that old friends introduce new acquaintances. The foundation on which to build is on that which is familiar. If the Twenty-third Psalm is to mean anything to the city pupil, the concept of pastures, shepherds, and sheep need first to become a part of his knowledge.

3. Adaptation. Here the pupil's ability, achievement, interests, and needs are considered. Ability depends upon native intelligence; achievement is more concerned with the acquired knowledge; interest involves the particular age of the pupil, home environment, and social development; the child is not in a position to understand his needs but the teacher knows them and selects his material to teach the boy rather than the book.

4. Organization of materials. Isolated facts learned by the student need to be organized for their proper associa-

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[1]George H. Dickes, Principles of Religious Education (London: Fleming H. Revell Company, 1927), p. 98.

tion. This is done to some extent more or less automatically by the mind, but to learn implies a conscious establishing of relationships between one truth and another.

All of these principles are important in the process of learning. The religious educator needs to know and apply these principles to the teaching of the fine art of Christian living.

CHAPTER IV

THE CONTENT OF RELIGIOUS EDUCATION

Religious education as a distinct discipline is comparatively new. For this reason it is, like all new arts and sciences, criticised for lack of content. While religious education is new as a separate discipline, in practice it is as old as the race. All peoples have taught their religion to the succeeding generations. The aim has always been to help people live their best as conceived by the people of that day. The aim is always a kind of life. The problem has been to develop and cultivate this life. The ideas of religion vary widely, but the central objective remains the same. For the Christian, this is to live the best possible life, as revealed in Jesus.

Religious education is full of vital interest and life because it touches the center of man's being, his God, his personal life, his group, and his family. It is doubtful whether any other single study has as many living contacts. Here will be suggested the range of the materials, the difficulties of the problems, and the pressing needs of religious education.

Religion has been approached in many ways. It has been studied by comparison and historically. Studies have been made of the controversies, councils, and creeds. There

is now need to study from an entirely new point of view. God may be presented satisfactorily to thinkers, but religious educators have to interpret God in such a way as best to promote the highest good, or life of the student, child, youth, or adult. This is a new and different approach. The theology of religion does not completely treat the issues raised by this approach. There is involved more than the idea of God as revealed in Jesus. Persons of all ages have to know how to have living fellowship with God. The time and method has to be determined as to the teaching of the Old Testament ideas of God. The student needs help in interpreting God in the meeting of life situations. The material to be used extends out beyond just the Bible teachings and includes hymns, liturgies, prayers, and such literature and experience as is related to the religious needs of the student. Religious education is distinct from the work of theology.

Since religious education is interested in the highest type of human development, a knowledge of the pupil is essential. Each person's native endowment is what must determine the method to be used in conformity to the laws of developing life. All the forms of psychology need to be studied to receive their contribution and discoveries about human life under concrete situations. From this and other knowledge, the religious educator will know better how to work with normal and abnormal persons; how to lead to an experience in worship so as to best use the inner drives and urges; how to co-operate with the laws of learning in religious teaching; and how best to measure religious and moral growth.

Then, there is the realization that no person exists by himself, but lives in a social sphere. Each act performed in response to a concrete situation has a social implication. Thus, education must be performed in society for social ends. Religious educators have to meet the complexity of our modern situations which are changing rapidly and where what seemed established is no longer accepted. Old traditions and sanctions in regard to marriage, the place of labor, the responsibility of capital, war, international relations, and society, are breaking down. In this changing world, religious education must be a formative force. The student has to be educated so as to be an efficient member of society as he finds it and, more, to be a constructive Christian force in promoting a developing civilization. The religious educator faces the religious development of, the family, politics, industry, social life, and world fellowship through Christian internationalism in practical affairs. These are baffling problems and he needs the best that all knowledge can contribute to help in their solution.

The Bible is recognized as the chief text of the Christian religion. Many questions are being asked about the Bible. It is being submitted to the most profound research. Because it is so important, this is necessary so that many questions can be answered by Bible scholars. After all these problems are solved, the religious educator still has his work to so use the Bible to get the largest results in Christian living. The passages selected need to have meaning and be selected for boys or girls, men or women,

youth or age, but they need also to be selected for each person or group according to the particular situation of age, city or country, family background, English-speaking or other language, America, Canada, or China as their home environment. In other words, the study of the Bible is for the purpose of the effect on the lives of the persons studying it.

In addition to the Bible, as the chief source of material for religious education, missions, literature, art, music, nature, science, industry, and all that contributes to the understanding of life in fellowship with God is important to the modern religious educator as he seeks to serve God in the development of growing persons in Christian character.

With all the results of this knowledge available from the related fields of study, the religious educator still has more to know and understand to achieve his goal in Christian service. He has to know how best to deal with the individual persons and groups in order to get the best results. This requires a knowledge of the science of education. He needs to understand how to apply the art of pedagogy. This science is one of the greatest in our various fields of study and forms the largest department in the leading universities. It considers the administration and organization problems; the material to use for various ages; the best methods both for the subject and the age; and the measurement of intelligence and results. To add to all of this, the findings in this field of science are constantly revealing improved approaches. Changes are rapid. The religious educator should

certainly be informed as to the very best way to proceed in Christian leadership and be ever alert in his own research so that he can contribute to this great science and art of education and the most important field, Christian education.

Secular education and religious education are not identical. The problems differ in the respective fields. A successful administrator or teacher in one field may not necessarily be successful in the other. There is a distinct technique of leadership and religious teaching in week-day or Sunday programs of religious education. While it is most important for the teacher to know what to teach and how to teach, there still remains the knowledge of getting results from teaching, the effect on the growing Christian character of the student. We may have in the community excellent musicians, even musicians that are authorities in Church music, but there still remains to have the musician who is able to adapt words and tunes for each age and interest so that the ministry of music is a real ministry in Christian living. The whole worship and instruction program needs to be built up and surrounded with the religious atmosphere.

Religious education has a real service to render in the study of ethics. Very little has been accomplished in this field in the actual establishment of standards for particular ages of childhood. What we have is largely for adult standards and these need re-study. The research and the application in the study of ethics would do much through religious education to establish habits and attitudes so that

Christian nurture would form the habits throughout the whole of life in the growing Christian person.

In most of the study of education and religious education, thought has been for the normal persons. The blind, deaf, abnormal, deficient, orphans, and all people who are not touched at present by the program of religious education need fellowship with God to the extent that they can understand and enjoy Him. An institution is insufficient. The selection of the staff with the expert knowledge of the needs of the people in the institution is necessary so that they have a feeling of God's love and care to in some measure replace the love and care of friends, and family.

The religious educators increasingly recognize that one hour one day each week in the atmosphere and under the best leadership and fellowship in Christian churches is too unbalanced a period of time to the total hours of the week to sufficiently meet the religious needs of persons. The relation of the program for the total week raises problems of organization, methods, curricula, and the training of adequate leadership. The field is today hardly beginning to be effective for an adequate week-day program. The religious educators are the ones who have to face this task and opportunity.

The great enterprise of the Church comes under the departments of Evangelism, Home Missions, Foreign Missions, and Social Service. Her progress is measured by the development in these departments. Progressive development depends

on the Christian education program. Few would say that today's program is adequate to meet the needs of children, youth, or adults, at home or abroad. Let here is the surest road to the new civilization, the Christian civilization. If the Church is to be filled with those who are to practice Christian stewardship, the training starts in childhood, the very earliest possible moment, and continues throughout life. Social work needs to be more educationally sound and more religious. The field is ready for the new approach and needs painstaking study, research, and application. The extent of the work needed in religious education is so great that it seems almost impossible to measure it.

Religious education brings religious teaching face to face with life. The working out of a theory of God and presenting that theory in the most logical terms is quite different from facing a group of pupils, filled with vitality, and attempt to help them to know and love God. One can speak of thousands perishing in a great disaster but it is another problem to interpret the mystery of death to boys and girls where it has invaded the family circle. It is comparatively simple to drill pupils in memory work, but it is more important to select the best material to use that these students may attain to fuller and richer development.

Religious education is re-examining the idea of God in the light of the teachings of Jesus to reconstruct lessons and processes in the light of the student's nature and needs. This is the best way to correct a bad theology. The work is

based on the reliability and rationality of God and seeks to co-operate intelligently with Him in the maturing of His purposes as revealed through the teachings and life of Jesus. It calls for reconstruction of our conceptions of society and religion, not through the findings of councils and creeds, but based upon the teachings of Jesus. The test has led the world to see that the future is with the children, and that through their nurture and development will be created the civilization that is to be.

We need not despair because we are confronted with vital problems. It is the unsolved problems that give reason for the existance of any institution. The importance of the field of religious education is recognized by the great universities by their granting the Doctor's degree to students doing research in this important field. This means that they feel the content of religious education is worthy of their highest recognition.

The greatest work in the world and which has permanent significance is to help persons develop into their highest and best selves. This life, for the Christian, is revealed in Jesus. Christian education seeks, through the fullest and most intelligent co-operation with God, to establish the ever-becoming Christian society.

The content of religious education includes all the understanding and knowledge that will assist persons to solve their individual and social problems. It includes the history of the Christian Church, the history of Christianity,

the history of all religions, literature, music, art, the Bible, hymns, liturgies, prayers, and all experience that helps toward a solution of the problem of Christian living.

> The curriculum of Christian religious education is the experience of the learner under guidance. . . . . The curriculum will be as inclusive as life itself, interpreted in terms of Christian faith. It will utilize many and varied types of pupil activity, such as problem solving, discussion, service projects, appreciation of art and music, reacting to the various situations of everyday living, reflective thinking in terms of the expressed understandings and appreciations of others; all of these will be interpreted by Bible study, participation in worship, and in other ways, and so integrated through a unified procedure as to guide the learner into the whole range of the Christian experience. There will be no difficulty in this use of the term curriculum once it is identified with actual experience--physical, intellectual, emotional, volitional--rather than with the materials and plans for such experience.[1]

> Consequently, the content of religious education consists of the entire range of normal experience involved in day-by-day living in the manifold relations and functions of personal and social life. It involves the whole of life, not a segment. It consists in imparting the religious quality of thinking through every significant situation, of evaluating it, of forming purposes regarding it in terms of its relation to God and of God's relation to the entire material and human process that constitutes our universe. The function of religious education is to make the person conscious of God in this whole adjustment process out of which his experience emerges, and to condition his experience in the light of that relationship.[2]

The content of religious education is as broad as the total experiences of the whole of life. It should include a series of activities which lead the learner into the enrichment and control of life experience in terms of the demands of Christian living.

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[1] Book One, Principles and Objectives of Christian Education, (Chicago: The International Council of Religious Education, 1937), p. 19.

[2] William Clayton Bower, Religious Education in the Modern Church, (St. Louis: The Bethany Press, 1929), p. 113.

CHAPTER V

THE PROGRAM OF RELIGIOUS EDUCATION

One of the great contributions of religious education is to help to unify life and to give direction in the seeking of the highest values. This requires that the program touches all of life and that it is itself unified. There should be a well organized, comprehensive plan, efficiently administered by trained leaders.

Such a unified program should include the elements of worship, instruction, participation in improving society, and fellowship. These are not to be thought of separately but as parts of a life process. They should be included in the total program of Christian education.

Worship

Worship is the distinguishing characteristic of the Church. It is the Church's chief service to man, and is essential to religious living. Consciousness of the presence of God is the most important thing in worship. It is as important to have graded worship as to have graded instruction. The planning of the program should provide for the proper training in worship so that each person may achieve the full benefits. There are two kinds of worship. The one is consciously planned and participated in as a separate entity.

The other is a part of the whole of the activities of life and where there is a constant sense of the presence of God and thus a constant fellowship with Him.

In worship, there needs to be a Christian attitude toward God. One may feel God's presence and fail to achieve the attitude of Jesus toward God. There has to develop a means of expression of the consciousness of God's presence in actual living response to His love. The child, youth, or adult needs help in finding opportunities to express the creative forces released through worship. There needs to be a recognition of the students'expression and not just the leader's, and this is difficult with younger persons unless the leader is familiar with their experiences and how they express themselves. The idea of the leader performing the worship for the congregation does not express the thought behind training in worship where the person is taught to pray, act, and live in active expression of his own response to God.

It has always been a characteristic of man to worship. Through worship he expresses his religious nature. This is a natural response to a felt need. It is not an artificial something to be grafted on by the minister or other religious leader. Worship provides for spiritual hunger demanded by man's nature, and has been maintained throughout the ages because of its value to the worshipper. Worship services should be vital and provide satisfaction to the persons who have gathered to worship. When worship meets the needs and value is felt, there is a tendency for a habit to be devel-

need of communion with God whenever a need is felt in the regular practice of every day living. Worship then becomes a part of life itself. This throws light on how to cultivate the habit of worship. It should be a natural response to a natural situation. When it concerns itself with the interest of the person or the group and they feel its value, voluntary participation follows naturally. In public worship, there should be a theme round which the whole program is built so as to meet specific needs and accomplish the desired results.

> It is exceedingly important to note that there cannot be fellowship with God in the Christian sense unless a person is striving to live a righteous life. Let anyone drew permanently apart from the world and within himself, and his worship will be empty, or may even be only continuous emotional experience without great significance. This suggests that the worship opportunities and the training for worship provided by the church should be specifically related to the experiences of life. In this way the discouragements, failures, aspirations, ideals, and plans of individuals, and the problems and achievements of society will be viewed with something of the perspective of God and will be seen in their universal rather than only in their immediate relationships. It is impossible to believe that when Jesus went apart to pray he left behind him all thought of what he had been doing, rather, he seems to have reviewed his work with God. . . . . Worship in the church should be such that through it persons can face life with God and bring unity and strength out of weakness and confusion. It should help the worshipers to "see life steadily and see it whole," but nevertheless to see life.[1]

A general worship service for all ages is no more adequate within the range of their appreciation and understanding than would be a general curriculum for all ages.

> It should be recognized that there are some elements in public worship in which children can participate with

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[1]Book Six, The Organization and Administration of Christian Education in the Local Church, (Chicago: The International Council of Religious Education, 1935), p. 19.

> satisfation, while there are others quite outside their interest. Among the former are simple liturgical forms, including many prayers and hymns, particularly such forms as are used by the congregation from memory. The Doxology, the Lord's Prayer, the Collects for special occasions and many other elements may be explained to children, and may be memorized and used in the general congregation. Moreover, much of the narrative material of the Bible can be appreciated by the young. But prayers and hymns growing out of deeper experience, the more profound passages of scripture, most of the church anthems, and generally the sermon, will not be suited to young people below high school age, and they should not be subjected to them. It is folly to talk of the educational value of learning to keep still while things that we do not understand are going on. Adults would regard such requirement as tyranny. Nothing is so likely to destroy the freedom and joy of worship.[1]

Graded worship provides an opportunity for training in the understanding of worship by qualified leaders.

> The competent leader of a department of a church school helps the pupils understand the reason for the church ritual. He teaches the pupils how to pray. He interprets the hymns they sing, and gives the experience which produced them. He leads them into an understanding of the beauties of the Scripture used in the program. He brings them the fine spiritual stories of all nations, and through them points the way to God. Most important of all, these department groups secure rich worship experiences by working out the programs for themselves.[2]

This could not be accomplished through the use of the general worship service in as effective or as efficient a way. It is just as essential to have graded worship as graded instruction. The worship service that is graded to meet the interests and needs of the members of the department will be characterized by a greater degree of interest and sincerity.

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[1] Theodore Gerald Soares, Religious Education, (Chicago: University of Chicago Press, 1928), p. 333.

[2] P. H. Horse, Limitations to the Unified Service, (Chicago: The International Journal of Religious education, September, 1937), p. 13.

people respond to that which touches their lives and commands their attention.

Opening exercises are fast being replaced by the department worship program. The new emphasis upon worship has led to the discovery that the worship experiences of children may be different from those of adults. Religious educators are now studying worship in relation to age and life experience. The department worship services for children and for young people are planned to fit their experiences while the adult worship services are largely for the adult experiences and interpretations of life. Worship must be adapted to the age of the person in order to satisfy his quest for God. Graded worship tends to improve the quality of worship and deepens the attachment to the church.

> The values which accrue from this type of worship for boys and girls are many; the feeling that they are a part of the church itself; the opportunity to help many to grow through the medium of choir training; an increasing familiarity with adult worship materials and methods of worship; the recognition of the personal worth of girls and boys as leaders in worship, and the enhancement of their own sense of responsibility and dignity; the encouragement to good class work offered to pupils and teachers by the opportunity to share their experiences with the larger group; the stimulus given to teachers less experienced in leadership by the examples of helpful class work; and acquaintance with the hymn book of the church and with the hallowed place of prayer.[1]

Worship services should be planned to meet varying spiritual needs. The needs differ and our worship services should be adapted to meet them. The services need to be more realistic and centered in experiences of life. They need to

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[1] L. C. Jones, Graded Church Worship, (Chicago: The International Journal of Religious Education, February, 1937), p. 9.

break away from the customary routine assemblies and be suited to the devotional needs of persons.

Children should have beautiful and worship-inspiring settings for their services just as adults have fine and beautiful places of worship. Children's chapels comparable in design and furnishings to the central worship auditorium of the church should be built to meet the worship needs of children.

The symbolism for the children should be simple, relate to the children's experiences, and be easily interpreted.

> Perhaps joy, suffering, work, and love, can be represented through symbols from the life of Jesus--the birds and flowers of which he often spoke used as symbols of joy; the plane and hammer and saw which he used in Nazareth as symbols of work; the thorn tree as the symbol of suffering; and a picture of Jesus and the children as the symbol of love.[1]

Good pictures can be used with great effectiveness, and should be given a prominent place. They may form the focus point for rich worship experiences.

> Worship, in all its grades and kinds, is the response of the creature to the Eternal: nor need we limit this definition to the human sphere. There is a sense in which we may think of the whole life of the universe, seen and unseen, conscious and unconscious, as an act of worship, glorifying its Origin, Sustainer, and End. . . . . Worship is an acknowledgement of Transcendence; that is to say, of a Reality independent of the worshiper, which is always more or less deeply coloured by mystery, and which is there first. . . . . Worship at every level always means God and the priority of God. If the first point about worship is its theocentric character, if its reference be always to "the Absolute and Eternal, standing

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[1] Research Service Bulletin Number Eight, Housing and Equipment for the Church School, (Chicago: The International Council of Religious Education).

beyond the present and the next," there follows from this the obvious truth that man could never have produced it in his own strength. It does not appear spontaneously from within the created order, and cannot be accounted for in terms of evolution. Worship and prayer, though their relation be so close, and their overlapping so frequent, must never be treated as equivalents. One offers, the other asks. "I come to seek God because I need Him," may be an adequate formula for prayer. "I come to adore His splendour, and fling myself and all that I have at His feet," is the only possible formula for worship. Thus worship will include all those dispositions and deeds which adoration wakes up in us, all the responses of the soul to the Uncreated, all the God-ward activities of man.

Worship must have embodiment, concrete expression. In every human society which has reached even a rudimentary religious consciousness, worship is given its concrete expression in institutions and in ritual acts: and these institutions and acts become in their turn powerful instruments, whereby the worshiping temper is taught, stimulated, and maintained. . . . .This worship purifies, enlightens, and at last transforms, every life submitted to its influence; and this not merely in the ethical or devotional sense. Worship is therefore in the deepest sense creative and redemptive. God's invitation to it and man's response, however limited, crude or mistaken this response may be, are the appointed means whereby we move toward our true destiny. Only in so far as this adoring acknowledgement of Reality more and more penetrates his life, does man himself become real; finding within himself the answer to the great Eucharistic prayer, "Make us living men!" and entering by way of unconditioned self-oblation upon the inheritance of Eternal Life. Each separate soul thus transfigured by the spirit of selfless adoration advances that transfiguration of the whole universe which is the coming of the Kingdom of God.[1]

The emphasis upon worship and particularly graded worship has been one of the finest contributions of the leaders of religious education.

Instruction

All materials used for instruction purposes should be graded according to the age and experience of the person

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[1] Evelyn Underhill, Worship, (New York: Harper and Brothers, 1937), pp. 3 to 18.

or group. The unifying factor in instruction is the pupil's experience. Religious education is more than a preparation for something in the future. It is a program of experience in living. The curriculum should consider life situations. It should stimulate and guide in the making of right responses. It should consider the purpose of life. This basis of selecting the materials for study aims to conduct the pupil step by step through significant and typical experiences of his life, and to interpret them according to the teachings of Jesus. The ideal is to achieve a Christian character in fact as well as in name. Many feel that the best training for living in the future is to live well today.

The curriculum should be graded, varied, and unified to meet the needs and experiences of the different age-groups. Psychologists agree that individuals differ not only according to chronological age but also persons of the same age. Instruction in religious education should take account of these differences. Groupings need to be as homogeneous as possible. The ideal would be to have individual guidance as well as group instruction. There should be sufficient variety of materials to satisfy the interests of the individuals in the group. The program of instruction needs unity in order to have each person conscious of being part of the total program of religious education, to avoid duplication and omissions, and to enjoy the realization of the strength of the combined groups. This can be accomplished through the representatives of the groups planning together for the whole program of instruction.

Instruction is the process of helping persons to learn important facts with full recognition of the best and most effective procedures.

The fullest Christian lives are those which are lived in the light of a clear understanding of the great currents which have swept through history, of the development of religious conceptions, of the history of Christian thinking and Christian institutions. Persons with such understanding are best able to interpret the present, to make their own lives fruitful, and to see in the mirror of the present and the past a vision of the years ahead. So also can they recognize the evil and the good in the present, distinguish between the temporary and the permanent, and "prove all things," holding fast "that which is good." The church should not neglect the importance of facts, of definite bodies of knowledge.

The church program should include opportunities for the gaining of at least five types of information.

1. Knowledge of God and of Jesus. To know God and Jesus is essential to Christian living. Complete knowledge, understanding, and appreciation will not come simply by studying about them, but neither will it come without careful studying. It is important to know the revelations of God that have been given to men, and to know the life and teachings of Jesus. Opportunities for gaining this knowledge should be included in the program of the church.

2. Knowledge of the Bible and of other religious history and literature. Enrichment of life as well as guidance for living can be found in the history of religions and religious institutions and in the literature produced by them. For Christians the Bible stands our preeminently.

3. Knowledge of biography. One of the very best ways to become an intelligent, effective Christian is to steep oneself in the records of the great lives of history. Even through the printed page these lives radiate a penetrating light which has great power to illumine and inspire.

4. Knowledge of other peoples. Christian living involves association with others. Moreover, no part of the live of this world can be lifted to adequate heights unless other parts are also lifted. Hence, a knowledge and sympathetic understanding of other peoples is necessary.

5. Knowledge of current social life. Here is an item that needs to be very greatly stressed, not because it exceeds the previous items in importance, but because the church has so largely neglected it. Before any improvement whatever of social systems, institutions, practices, and organizations can be brought about, there must be an understanding of them, and that understanding needs

> to be in the full light of Christian ideals. Every group, young or old, should be guided, to the extent of its ability, to a knowledge of current social problems. Even the beginners can and should be helped to recognize that the necessity for bringing gifts for some poor child in the neighborhood rests back upon something wrong with the way people live together. If, all along the line of development, children, young people, and adults are led to a keen sense of the problems in current situations in the immediate community and beyond, there will be more action, and more intelligent action, in the direction of changing what is to something that is better.[1]

All methods in religious education should be judged by the degree to which they stimulate persons to do what is right because of their own voluntary choice. In order to choose the best methods for teaching, the religious educator should have:

> first hand contact with human need; an intelligent grasp of the situation; freedom to initiate measures; to plan and execute them; responsibility for the results; the joy and satisfaction of achievement. . . . . The Christian is a seeker after truth. Method must stimulate enquiry, provide facilities for prosecuting it and give incentive to pursue it to the end. The Christian is not afraid of truth. God is truth. What is truth is of God. . . . . The scientific method is essential, and the open mind is one of the finest fruits of education.[2]

The religious educator should understand thoroughly that everything which enters into the total situation in which a person lives influences his religious development. The effort to guide this development should be positive and lead into increasing understanding, appreciation, and adoption of God's purposes. As a part of the method of relig-

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[1] Book Six, The Organization and Administration of Christian Education in the Local Church, (Chicago: The International Council of Religious Education, 1935), p. 17.

[2] A. J. William Myers, What is Religious Education? (London: National Sunday School Union), p. 92.

ious education, attention is called to the importance of,

> the attitude toward God of the leaders--their sense of reality, reverence, consciousness of companionship; the attitude of the leaders toward one another--their friendliness, willingness to co-operate, appreciation of ability, lack of jealousy; the attitude of the church officials to the program--their sympathetic and intelligent interest in activities under way, willingness to make necessary financial appropriations for the carrying on of the work; the attitude of the church family toward major social problems of economic justice, inter-racial friendship, world peace; the attitude of the home toward the church--co-operation in building and carrying out its program, and appreciation of its ministry. This informal, or broad aspect of method is of importance in all educational programs, but it is of special significance in a program of religious education because of the importance of attitudes in the growth of religious life.[1]

Religious educators are not likely to confine themselves to any single method but are likely to use or combine a number of methods and adapt them to the needs of the particular group. There are three general methods used in religious education: problem-project, life-situation, practice-repetition; and also a number of special methods: discussion, dramatization, drill, lecture, question-and-answer, handwork or manual arts, panel discussion, project, review, story-telling, visual, work-books, and topical or research. Each of these have their particular advantages and disadvantages in religious education and the leader must know when and how to use them.

Participation in Improving Society

A well rounded program of religious education includes participation in improving society. In each case a thorough

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[1] Book Two, Christian Education of Children, (Chicago: International Council of Religious Education, 1932), p. 12.

study of current social problems must precede action. In proceeding beyond the point of study, action may be taken in a number of ways. Christians, having particular responsibilities as citizens, need to be urged to participate in civic relations. Steps may be taken to urge young people to prepare for public service so that they will understand the problems of government beyond abstract ideals and thus be fortified and prepared for future public leadership. The voice of the group may be heard far beyond the voice of the individual prophet and the religious education groups should be the conscience for society and express the judgment of its constituents on important social issues. Religious education groups may at times take definite action designed to bring about specific changes in organized society. They may formulate a policy for peace and move through the necessary steps to put it into active service of society. These and other steps may be taken to go beyond the usual methods of resolutions in concrete Christian action in the building of the good society.

Fellowship

Religious education recognizes fellowship as an important part of its program. There are three needs which can be met only by active and guided participation in group life.

> First, everyone needs skill in adjusting himself to other persons. Unless he is a recluse, he frequently will be rubbing elbows with his fellows. He cannot expect to force them into his own pattern of living and so he must know how to adjust himself to them. The little child must learn to await his turn for the scissors when the children in his group are making posters; the adolescent must learn how to avoid being ostracized

from worthwhile friendships; the adult must be able to dwell in peace and harmony with his next-door neighbor. The program of the church should provide for gaining these and similar skills.

A second illustration is the need for personal integrity. Thoroughgoing honesty with one's fellow men is a rare quality. All persons need the ability to face difficulties without building false alibis, the ability to evaluate others on the basis of facts rather than prejudices, and the ability to admit their own shortcomings in their social contacts. Honesty is not merely a matter of keeping hands off one's neighbor's automobile; it has many ramifications and aspects. It can be developed through guided participation in group life.

Third, for the sake of abundant living, persons need opportunity just to enjoy other persons. Such enjoyment enlarges fellowship, and provision for it should be included in the program of the church.[1]

These, then,--instruction, worship, participation in improving society, and fellowship--are four important phases of the total program of religious education. They have been presented separately but they are interrelated. They are parts of a whole unified program.

The religious education program needs to move out beyond the church and be a means to an end rather than an end in itself. It needs to reach out into the solution of the important problems of the home; the community; and the world at large. Its program includes bringing men into right relations to themselves, to society, and to God. The program of religious education needs to be graded, varied, and unified in order to best serve its purpose.

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[1]Look Sir, The Organization and Administration of Christian Education in the Local Church, (Chicago: The International Council of Religious Education, 1935), p. 22.

CHAPTER VI

ORGANIZATION, AGENCIES, AND LEADERSHIP

Organization

Organization is the means of achieving the goal of religious education. It provides the machinery for co-operative effort on the part of individuals. The management of organization directs individuals in experiences which should result in religious growth. The basic principles of organization are:

1. The principle of simplicity. Organization should parallel or follow the development of program. Organizations should not be formed until some clear need has arisen for them, and then they should be only as complex as is essential for the most effective function. Complexity, however, is not determined altogether by the number of separate units of organization. It depends also upon clarity of relationship and function, and upon the existence of specific tasks to be performed without duplication of the work of other groups.

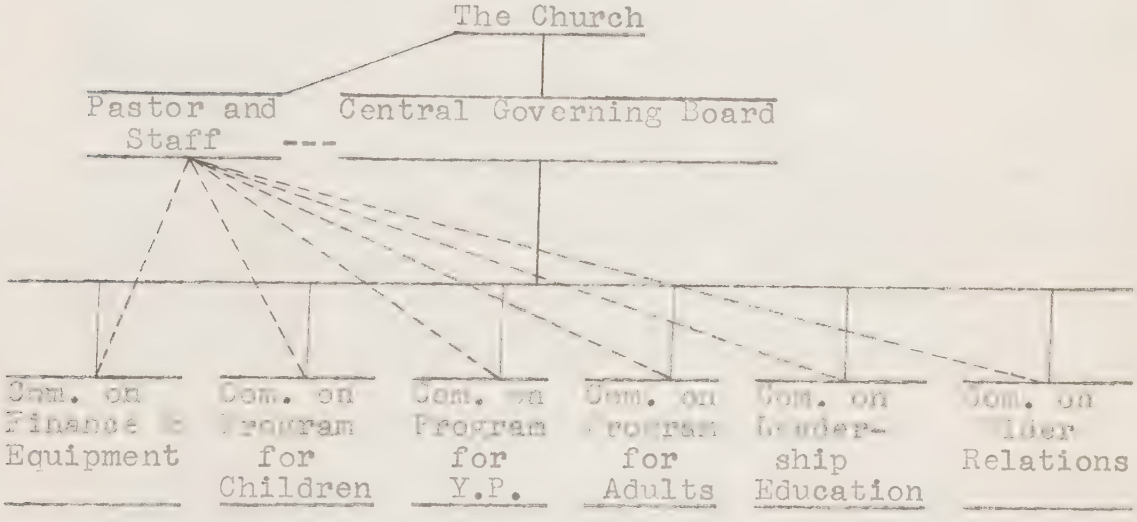
2. The principle of flexibility. Organization should be flexible enough to meet the changes arising in the needs to be met by the local church. If a church program remains exactly the same indefinitely, the probability is that its leaders are not awake to new developments. If the program changes, the organization may need to be modified. This means that a fairly simple constitution is advisable, for organizations tend to become fixed.

3. The principle of democracy. Organization in the local church program should provide for genuine democracy in the conduct of the program. This is essential both from the standpoint of the Christian ideal of co-operation and the educational principle of self-directed activity as a means of growth. Every member should have a vital part in the organization. This does not exclude the delegation of authority to representative bodies, but points to the responsibility of the church to make sure that such delegation is the result

of democratic choice, and [illegible] it does not eliminate the responsibility of each individual in the church.

The plan of organization needs to be adapted to the local situation. Each church will develop a plan best fitted to serve its people. The following diagram may be adapted to meet local needs.

Diagram of Plan


The Church
Pastor and Staff
Central Governing Board
Com. on Finance & Equipment
Com. on Program for Children
Com. on Program for Y.P.
Com. on Program for Adults
Com. on Leader-ship Education
Com. on Older Relations

This plan is explained as follows:

Pastor. The pastor is responsible to the entire church body, and is responsible for working with all boards in an advisory and supervisory capacity. He works especially through the Central Governing Board.

The Central Governing Board. Elected by the Church. Composed of members-at-large, (number to be determined by the size of the church), and the chairman of each of the sub-committees. Responsible for the planning of the general policies of the church and the general outline

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[1]Book Six, The Organization and Administration of Christian Education in the Local Church, (Chicago: The International Council of Religious Education, 1955), p. 27.

of the total program, and for the supervision of the work of all subcommittees.

Committee on Finance and Equipment. Chairman appointed by the church; other members by the Central Governing Board. There should be on this committee representatives from other major committees. Responsible for the management of all financial affairs of the church (including those of other groups), in close co-operation with the several committees. Responsible for the management of the equipment.

Committees on Program for Children, Young People, and Adults. Chairman elected by the church and other members by the Central Governing Board. Responsible, respectively, for planning and conducting the total program for children, young people, and adults. In larger churches these divisional committees should be replaced by larger committees.

Committee on Leadership Education. Constituted same as other committees. Responsible for planning and carrying out, in co-operation with other committees, a program of leadership education for all workers and prospective workers in the church.

Committee on Wider Relations. Constituted same as other committees. Responsible for studying the needs of the community, race relations, missionary interests, national and international problems and guiding the church and its committees and groups in participating in study and activity in these fields. Also responsible for developing co-operative relations with other churches in the community and with other character-building agencies.[1]

Suggested objectives of organization are:

1. It should place responsibility for its educational program upon the church as such, compelling a recognition of the educational method and instruments or agencies as being identified with the church.
2. It should involve recognition that the educational function is basic to the other functions of the church and that they look to an effective educational program for their successful execution.
3. It should provide for a fully unified program, not only unifying all educational activities, but unifying these as well with the total life of the church.
4. It should provide for bringing into the educational task the best leadership and strongest personalities of the congregation.
5. It should insure a well balanced program not giving undue importance to one phase or method, nor yet neglecting any.[2]

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[1] Ibid., p. 32.

[2] Harry C. Munro, The Church as a School, (St. Louis: The Bethany Press, 1929), p. 238.

The chief administrator of the church should be the pastor. He divides the work, consults with other administrators, but he is leader of them all. Effectiveness demands that this be so. In each unit of the program, under the general guidance of the pastor, there will be one person as major executive of that program. Churches which are financially able will employ other leaders in addition to the pastor. The educational program being synonymous with the total program of the church makes all leaders directors of religious education with the one head administrator and director of education, the pastor.

There should be a permanent, co-operative, religious organization designed to meet the needs of the religious education program for the entire community.

> A community system of religious education must have behind it a relatively large, representative and intelligent body of citizens who assume community responsibility for a program of religious education and a smaller body selected to execute the will of the larger body. These two bodies are usually known as the Community Council of Religious Education and the Community Board of Religious Education. . . . . A complete community program of religious schools should be projected parallel with the community's system of public schools, and this system of church schools should be perfected as fast as public sentiment can be created to support it. When such community systems of religious education have been erected, they may be united for mutual helpfulness into a national association of church schools.[1]

The larger parish plan of religious education is suggested by Malcolm Boyd Jana, D. D., Director Town and Country Department, Congregational Church Extension Boards. In this

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[1]Walter Scott Athearn, Religious Education and American Democracy, (Chicago: Pilgrim Press, 191), p. 155.

plan the

> town and country realize their interdependence and co-operate in securing for each other equal social, economic, and religious privileges. Communities, neighborhoods, and churches pool their resources so that together they can obtain a ministry, program, and equipment which no one of them might get alone. People of different races, and creeds associate together in a religious fellowship where churches include all and exclude none, and subordinate doctrinal tests to those of Christian discipleship. Ministers and peoples formulate and administer plans and programs by means of a Larger Parish Council composed of delegates representing every co-operating neighborhood and church. A multiple ministry of trained specialists with a departmental work seek to discover, mobilize, train and use local leadership. Service is rendered over areas as well as churches reaching out with a maximum effort to minister to every person living in the open country. Selfish interests are forgotten and churches co-operate in putting first the Kingdom of God and His righteousness over the entire countryside.

A diagram of a suggested plan by Dr. Dana will be found on the following page. It should be adapted to the needs of a particular local situation.

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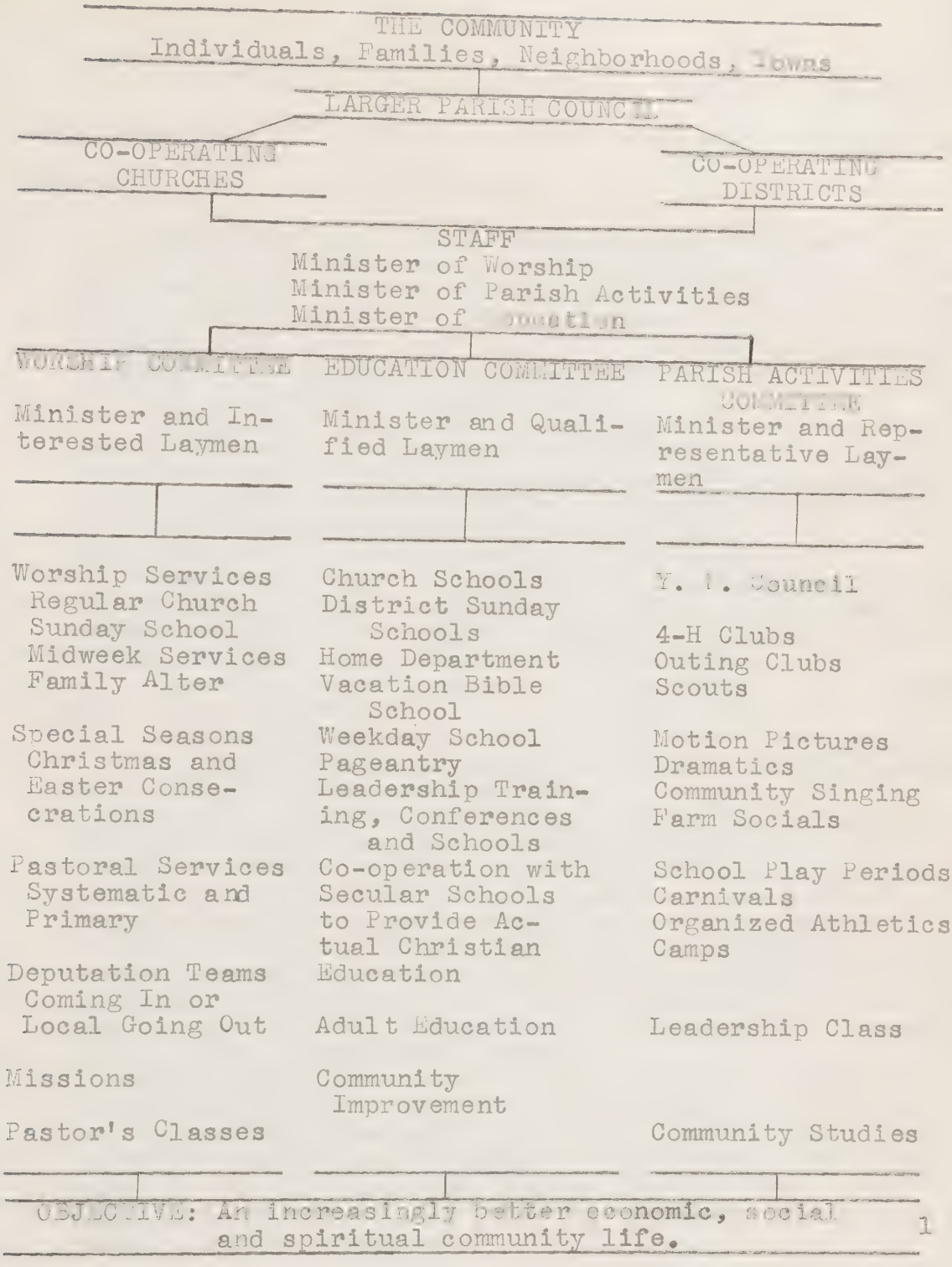
[1] Malcolm Boyd Dana, The Larger Parish Plan, (Boston: The Town and Country Department of the Congregational Church Extension Boards), Cover Page.



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[1]Malcolm Boyd Dana, The Larger Parish Plan, (Boston: The Town and Country Department of the Congregational Church Extension Boards), p. 23.

Agencies

The religious education program should maintain a happy informal relationship with all worthwhile, social, educational, and welfare agencies.

> The superficial distinction between "sacred" and "secular" is supplanted by the realization that constructive activities of all agencies contribute to the building of the Kingdom of Love. The great gulf between organized social work and organized religion is bridged by mutual understanding and co-operative effort in the interest of the "child in the midst."
>
> The church is a social agency and shares with other institutions in the responsibility for the total life of the community. In so doing, the church recognizes the divine element in all creative character-building enterprises and makes available the specifically religious experiences for which the church is responsible.
>
> Through a close fellowship with the constructive social forces of the community the church may permeate the total program with a higher spiritual idealism and make vital religion available to a larger group.
>
> There are three levels of relationship of the church and the community:
>
> 1. the individual church with particular agencies,...
> 2. the churches co-operating with individual agencies or groups of organizations, ...
> 3. the co-operative church council in definite relationship with the civic, social welfare, and governmental agencies in an organized, co-ordinated program.
>
> The participation in the first and second levels of relationship has been fairly extensive in a number of communities. The wider relationships of co-operative Protestantism actively participating in community social planning for character development is much more limited. This third level of relationship, however, holds great promise for constructive service.
>
> The church should consciously cultivate these wider relationships, and constructively study the activities of various agencies and groups of agencies. The discovery of the unique function of the church in relationship to what is happening in the lives of its constituency as a result of the activity of other agencies demands careful thinking.[1]

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[1] The Church and Community Coordination, (Chicago: International Council of Religious Education, 1937), p. 13.

The results of the effective working out of the community co-ordinating council organization has demonstrated its practical value in the cities and areas in which it is now operating. It represents a great forward step in the religio-social progress of our present day understanding of the constructive application of the ideal of a living religion.

Leadership

The program of religious education must include as one of its basic elements the training of leaders. The total program is not completely constructed until the leadership is well trained. The procedure has been to build the program and follow it with the training of leaders. We now fully realize that the two need to proceed simultaniously.

> It is impossible to place too great an emphasis upon the fundamental place of an adequate leadership in the conduct of religious education. The church's program of religious education will never rise above the level of the capacity, the intelligence, the personal resourcefulness, and the technical skill of its leadership.[1]

> All leaders in Christian education have many needs in common: such as the enrichment of their personal devotional lives, the development of a consistent and satisfying concept of God and of a Christian philosophy of life, the interpretations of the basic facts and experiences of the Christian religion, a knowledge of the Bible, a clear view of the mission of the church in the present social order, an understanding of the meaning of an experience-centered program, and the like.[2]

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[1]William Clayton Bower, Religious Education in the Modern Church, (St. Louis: The Bethany Press, 1929), p. 80.

[2]Book Two, Christian Education of Children, (Chicago: The International Council of Religious Education, 1932), p.13.

In addition to general understanding and qualifications in leadership, there is need for specific training to be in a position to meet the particular age, or interest group needs. This diversity of training is a real part of the program in religious education.

The ideal preparation for Christian leadership begins in childhood. Few become leaders overnight.

> A Christian leader requires a sturdiness of soul, a maturity of consecration, and a breadth of vision which come only with slow and gradual growth. . . . . The attitudes and habits that are being formed during the early years of life are peculiarly significant for the leadership ability of youth and adulthood. . . . . All children have the capacities to become effective workers in some phase of the program of the Kingdom, and the capacities of all should be developed in that direction.[1]

The program of leadership education should be continuous, beginning in childhood and continuing through life. The developments in religious thought are rapidly changing. A large portion of our knowledge is of a tentative nature and to meet these changing ideas of religious thought the leadership curriculum needs to be changed to keep pace step by step with the changes. This takes into consideration successive levels of growth. The leadership education opportunities should take the leader from one level of growth to a higher level and be a continuous challenge forward. There should be a means for the acquiring of general bodies of knowledge and concepts through carefully prepared courses under professional leadership. Provision should be made for

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[1] Forrest Lamar Knapp, Leadership Education in the Church, (New York: The Abingdon Press, 1933), p. 60.

the development of special skills in the discovery of the needs of pupils, in leading them into fruitful experiences, in stimulating them into self-activity, and helping them to utilize the best available sources of materials. The ability to state principles needs to be expressed in the skill of practicing them, for through practice the principles are more fully understood.

The program of leadership education should be based on sound principles of teaching. Standard courses are available through the International Council of Religious Education.

> The Protestant Christian education forces of North America, in the meeting of the International Council of Religious Education in February, 1937, approved a plan for a four-fold, four-year program of leadership education. . . . . The basic purpose of the proposed program is to spread the Christian Gospel, while the immediate goal is the education of enough Christian workers for the churches of the United States and Canada. . . . . The three specific emphases in the new four-year program are: The local church as the home base for enlisting and developing its workers; a community leadership education program for workers' conferences, guided reading, correspondence study, apprenticeship training, coaching conferences, programs of recognition and dedication, workers' retreats, and a host of means and methods for motivating and improving leadership service in every church and character building agency; and more intensive work with a selected number of leaders by means of pastors' conferences, coaching groups, and practical seminars.[1]

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[1] F. L. Knapp and C. L. Shaver, A Four-Year Program of Leadership Education, and New Strategies in Leadership Education, (Chicago: International Journal of Religious Education, June, 1937), p. 6.

CHAPTER VII

ARLINGTON AVENUE FELLOWSHIP HOUSE

The preceding chapters have dealt with religious education in general and have shown that religious education is concerned with the whole of life. In order to attain to the ideal in a person, family, community, state, nation, and family of nations, it is necessary for each and every person to be in harmony with the will of God in all the many and varied areas of life. Religious education can be the great modern co-ordinating institution in helping to achieve toward this ideal.

Obviously, the part that each one of us plays in this drama of life will be on the stage and at the place where we find ourselves now. The extent of our influence will be to the extent of our present and future development. Each person and each group of persons have to start where they are and participate in the drama to the extent of the ability of each to interpret the part. The part is concerned with the whole.

Religious education at Arlington Avenue Fellowship House is a part of the great plan of religious education for the whole world. The part may be small but it is important in relation to the whole plan in the same sense as each link in a chain is very important to the whole chain.

The religious education program at Arlington Avenue Fellowship House is new to the extent that it has only been in existence since August, 1932. At that time a survey was made of the community to discover the number of children living in the community not receiving the advantages of a religious education program. The survey revealed that there were two hundred children in the community at that time who were not receiving these advantages. The information was placed before the Comity Council of the Protestant Denominations of Northern California and a recommendation resulted in an allocation of a defined area, to the Congregational denomination to minister to the religious needs, not only of the children but also of the adult population as well.

A large residence was leased at 264 Arlington Avenue, in the Kensington Park District, by the Bay Association of the Congregational Churches. Equipment was purchased to meet the needs of a religious education program for children from the nursery age up through the senior high school age. Living quarters were arranged in this residence for a student and his wife who were in charge of directing the new project.

On August 28th, 1932, forty-three children, nine visitors, and five teachers were present to start the religious education program, which has continued to the present each Sunday morning through the school year. There have been three Directors in charge during that period and each one has been a student at Pacific School of Religion while

directing the growing program at Arlington Avenue Fellowship House. The present enrollment is over two hundred, including adults. The teaching staff numbers nineteen. In addition to the strictly religious education program, a number of organizations who are interested in education, fellowship, and participation in improving local and wider relations of people. More detailed information and particular examples of service will be mentioned in later elaborations of the more complete program.

This religious education and community center is a Home Missionary enterprise. Contributions to the budget are made annually by The California Home Missionary Society, The Bay Association of Congregational Churches, The Pacific School of Religion Student Scholarship Fund, The Arlington Women's Club, The Kensington Lads' Club, Contra Costa County, The Church School offerings, enrollment fees, and pledges. The enrollment fees are from those attending specific lectures, arranged by the Director and those particularly interested, on subjects which up to the present have been specifically related to a clearer understanding of the Bible. These will no doubt be extended to include wider interests as rapidly as seems practicable. The pledges above mentioned are from the people living in the local area. They represent gifts from people belonging to The Roman Catholic Church, The Christian Science Church, as well as the many Protestant Churches, and also gifts from many non-Church people. Those who would not be in a position to contribute to a strictly

denominational religious program are included in the wider community program of a constructive cultural and character building value able to unite with all in the community who are interested in the development of such a program as is being planned at Arlington Avenue Fellowship House. It makes possible in actual fact a local united program which theoretically is believed right by the progressive thinkers in all religious education, character building, and community organizations. It makes possible the progressive planning and thinking together of how all of life's interests can best be improved. It makes possible the progressive planning of a religious education program to meet the religious needs of all the people of the community. It gives the opportunity to express one's religion through the various groups in the most natural and practical way by all in the community having the program, place, and organization where they can work together with minor barriers removed and the expression of co-operation wherever possible. Private contributions remove the bonds of public limitations so long as the Christian leadership continues to retain the confidence of the contributors in this broad and constructive Christian education program.

The organizations now using the building and equipment are: The Directing Committee, The Arlington Women's Club, The Child Study Group, The Parent Teacher's Association, The Kensington Lads' Club, The Camp Fire Girls, The Boy Scouts, The Ki-K Club, The Well Baby Conference, The Contra Costa

County Branch Free Library, The Sunday Morning Church School, and the Week-Day Adult Study Groups. The Directing Committee is responsible for the business administration of the local enterprise. The Director is in an advisory relation to all groups. He is particularly employed to develop the religious program and serves as secretary of the Directing Committee. Each of the organizations have their own committees and are responsible for the carrying forward of their own programs. The building is used in excess of forty times each month by the various organizations and committees. Private groups use the building through special arrangement. These organizations have come into service because of specific needs that could best be met through these specific groups and not merely the development of an artificial machinery. The real services they have rendered will be enumerated later. Their greatest services will naturally be in the future due to the short time they have been working together. A great economy of time, energy, and money is effected through a program that is developed for the full seven days of the week and the use of the same buildings and equipment for so many groups and to serve so many interests. Unitedly working together is certainly the true expression of Christian education.

The program at Arlington Avenue Fellowship House includes worship, instruction, participation in the improvement of society, and fellowship. These are the essential elements of a total Christian education program.

The worship program at Arlington Avenue Fellowship House is carried forward in four departments: The Beginners'; The Primary; The Junior, Intermediate, and Senior; and the Adult. To this extent, the worship services are graded according to the needs, interests, and experiences of the various age groups. The first three departments hold their worship services each Sunday morning beginning at nine-thirty o'clock. Special worship services for adults have been arranged for particular occasions and regular services are now being planned.

The worship materials for the Beginners' and Primary Departments are selected from a number of sources including: "Songs for Little People" by Danielson and Conant, (Boston: The Pilgrim Press); "Song and Play for Children" by Danielson and Conant, (Boston: The Pilgrim Press); "Songs of a Little Child's Day" by Poulsson and Smith, (Springfield: Milton Bradley Company); "Worship and Conduct Songs" by Elizabeth Shields, (Richmond: The Presbyterian Committee of Publications); "Primary Music and Worship" by Rodgers, Lynn, Whitehouse, White, and Laufer, (Philadelphia: Presbyterian Board of Christian Education); "More Primary Worship Programs" by Mary Kirkpatrick Berg, (New York: Richard R. Smith, Inc.); "Standard Bible Story Readers" by Lillie A. Faris, (Cincinnati: The Standard Publishing Company); "A Course for Beginners in Religious Education" by Mary Everett Rankin, (New York: Charles Scribner's Sons); "The Story of Jesus" by Gloria Diener, (Chicago: Rand McNally and Company); "A First

"Little Pilgrim Lesson Pictures" (Boston: The Pilgrim Press); "Pilgrim Bible Stories for Children" (Boston: The Pilgrim Press); and "The Pilgrim Elementary Teacher" (Boston: The Pilgrim Press). The worship services for these departments are planned and led by the department heads.

The Junior, Intermediate, and Senior Departments meet together for their worship service. The Director takes charge of this service and is assisted by a pianist and a leader of the music. The order of service is usually as follows: piano prelude, hymn, call to worship, hymn, unison or responsive reading, prayer, hymn, junior sermon or talk, hymn, and benediction. Special speakers, music, and pictures are often included in this service of worship. Motion pictures of Palestine and Egypt have been shown, as well as, colored slides for the Easter and Christmas seasons. "The New Hymnal for American Youth" edited by W. Augustine Smith, (New York: D. Appleton-Century Company) is used in the service. Suggestions and sources of materials for junior sermons or talks are taken from: "International Journal of Religious Education" (Chicago: The International Council of Religious Education); "The Pilgrim Highroad" (Boston: The Pilgrim Press); "Girls Who Achieved" by Winifred and Frances Kirkland, (New York: Richard R. Smith, Inc.); "Mothers of Famous Men," "Poor Boy Who Made Us Rich," "Boys Who Made Good," "Heroes of Peace," "Hands Around the World," "Stories of Grit," "Overcoming Handicaps," and "Blazing New Trails," by Archer Wallace, (New York:

Harper & Brothers, and Richard R. Smith, Inc.); "Two Minute Stories" and "More Two Minute Stories," by Carl S. Patton.

The adult worship services have to date been of a special nature. The emphasis has been on the Christmas programs. The group singing of the Christmas Carols has been featured. Talented musicians have participated and presented vocal and instrumental solos. Orchestral and choral numbers have been enjoyed. The Christmas Story is always an important part of the program. Noted men who have brought a special Christmas message are Dr. Carl S. Patton, former pastor of the First Congregational Church, Los Angeles, California; Dr. Herman F. Swartz, President of the Pacific School of Religion; and Dr. Harley H. Gill, Superintendent of the Northern California Congregational Conference. These services have been attended by members of all religious faiths and especially requested by Roman Catholic friends enjoying the privilege of having a religious program in our community in which all interested can worship together.

In the instruction program at Arlington Avenue Fellowship House, the modern ideal of a life-centered program is recognized and featured. Materials and methods are selected with this ideal in mind. Space and numbers require the adaptation of groupings for the instruction period on Sunday morning following the worship period. These two periods cover one hour and fifteen minutes with one-half hour devoted to worship and forty-five minutes for instruction.

The present classes are divided as follows: boys and girls of the nursery and kindergarten ages together; boys and girls in the first and second grades together; third and fourth grade girls; third and fourth grade boys; fifth, sixth, and seventh grade girls; fifth, sixth, and seventh grade boys; eighth, ninth, tenth, and eleventh grade girls; eighth, ninth, tenth, and eleventh grade boys; and the adult class which meets during the week at present for a number of reasons but mainly for lack of space on Sunday morning.

The nursery and kindergarten ages are using the "Beginners' Group Lessons," Chicago: Pilgrim Press. The beautiful colored pictures illustrate the story. A small stage with scenery and figures is often used to dramatize the story or present additional stories. This uses the visual education method and is very effective. New projects are constantly being participated in by the pupils under the direction of the leaders of this group. The planting of bulbs, the making of flower baskets, posters, the making of paper flowers, the making of a book to preserve their lesson materials, and the making of a scrap-book to loan to the children who are ill are a few of the projects developed by this group. Recognition of birthdays is featured and a beautifully decorated birthday chair is used for each child's anniversary.

The first and second grade pupils are using the "Primary Group Lessons," Boston: The Pilgrim Press. Many of the Bible stories from these lesson materials are dramatized by the children. In some cases costumes are used to add to the

instruction value. The head of this department has travelled around the world and has published a book on Palestine. Her first-hand knowledge of the place and the people has added much to the interest of the children in the teaching of these lessons and in the development of the dramatic presentations. She visited India on the same trip and this gave new interest when India was being featured in the lessons. These children have a "cheer-up box" in which are placed articles brought from home or made during the project period for the children who are ill. The children take a special interest in delivering these gifts at the homes of their sick friends. This group has made scrap-books; posters illustrating Bible verses; covers for their lesson materials; May-day and Easter baskets; and gift boxes for the Children's Hospital.

The third and fourth grades are now using the new "Bible Book for Girls and Boys," Chicago: The Pilgrim Press. This is a series of four "work-books" dealing with the life of Jesus. Two parts of the series have been printed, "When Jesus was a Boy" and "When Jesus Grew Up." These work-books are supplemented with maps, globes, and pictures. Bible verses are studied through the added interest of using them in cross-word puzzle games. The drama method of instruction has also been used effectively in this group.

The fifth, sixth, and seventh grades use "The Pilgrim Junior Bible Workbooks," Chicago: The Pilgrim Press. These have been used since they were first published three years ago. They have been found most effective as a method of in-

struction. The courses in this series are: "A Study of the Old Testament," "A Study of the New Testament," "Early Bible Pioneers," "Later Bible Pioneers," "Jesus and His Friends," "Jesus the Courageous," "Making the Bible," "Our Father's World," "Making Friends with Paul," and "How the Church Began." The first two of these workbooks were prepared by the Teachers and Parents of The South Congregational Church, Springfield, Massachusetts. The next five were prepared by Harold B. Hunting. The eighth was prepared by Rebecca Rice and Charlotte Chambers Jones; the ninth by Allen Macbeth; and the tenth by Pearl A. and Benjamin S. Winchester. Memorization, nature study, and trips have also been used as methods of instruction for these classes.

The eighth, ninth, tenth, and eleventh grades are using the following courses: "A Nation and Its Builders," "The Lands of Bible Times," "Living as a Christian," and "The Whole World Sings," prepared by Lois A. Robinson; "Spokesmen for God," "The Life of Jesus," "Jesus and Ourselves," "Religion and Beauty," prepared by Mary Jenness; "What is in the Bible?" "We Follow the Way," "God and Everyday Living," and "Great Bible Stories," prepared by Lucille Desjardins. These are published by The Pilgrim Press, Chicago. A good deal of supplemental references are used in these classes. The various Bible translations are used freely including, The King James Version, The Modern Reader's Bible, by Richard G. Moulton; The American Standard Version; The Bible, A New Translation, by James Moffatt; and The Bible, An American Transla-

tion, by J. M. P. Smith and Edgar J. Goodspeed. Bible dictionaries, encyclopaedias, concordances, maps, and pictures are used as well. All students participate freely in the discussions. There is a keen interest and reviews indicate that the knowledge is well assimilated.

The workbook brings into action during instruction, the ear, the eye, the hand, and the voice. This increases the possibilities of gaining knowledge greatly over just the use of the ear. The actual filling in of the spaces by writing down passages of Scripture and other answers impresses facts upon the memory. Completion and matching tests increase the interest. The fine pictures and maps attract the attention and heighten the interest. Modern application of Bible truths to present day situations brings the lesson home to apply in actual living and experience. God lives today as well as in the Bible times through these workbooks.

The adult courses have been mostly on Bible study. The classes for adults meet during the week in the evening. The first courses were led by Miss Florence Hunnells, graduate of Pacific School of Religion and teacher of the humanities courses at Williams' College, Berkeley. Miss Hunnells dealt with "The Study of the Bible as Literature." Professor Charles S. Hugh gave a series of six lectures on "The Fourth Gospel." He was then Professor of Education at the University of California, Berkeley, California. Dr. James Muilenburg, Professor of Old Testament and Semetic Languages at Pacific School of Religion, delivered a series of six lectures on

"The Intertestamentary Period." Dr. George L. Hedley, Bible scholar and lecturer on The University of California Extension Courses and Member of The California State Department of Education, gave one series of six lectures on the general subject, "Approach to the Bible." The specific lectures were on, "The Bible World," "Ancient Literary Habits," "Copying the Documents," "The Bible in Translation," "The Bible and Archaeology," and "Is the Bible True?" Professor John Coleman Bennett, Professor of Philosophy and Christian Theology at Pacific School of Religion, has just completed a series of six lectures on the general subject "What Do We Mean by God?" The individual lectures were on, "What Is Religion?" "How Do We Know What to Believe?" "Where Does Belief in God Begin?" "The Christian Conception of God and the Problem of Evil," "What Does God Do?" and "Man's Approach to God." Dr. Hedley is to begin a new series on "Men and Messages of the Bible." There will be six lectures dealing with, "Abraham: The Adventure of Faith," "Moses: Law and Life," "Amos: Who Can But Prophecy?" "Isaiah: Idealism and Statecraft," "Jeremiah: Voice of the Minority," and "Jesus: The Worth of Persons." The method of instruction in these adult courses is a lecture preceding a period of discussion. An enrollment fee has been used to give a small honorarium to the lecturer for a number of these courses. These courses have stimulated a real interest in the study of the Bible and a better understanding of philosophy among the people of this community.

In addition to the above courses which are strictly in the field of religious education there have been a number of courses in adult education of real cultural and practical value including: "The Study of Flower Arrangements," "Child Psychology," "How to Care for Young Children," "Public Speaking," "Drama," "Home Economics," "First Aid," and a course is being considered in "Public Affairs." A committee is studying the advisability of having regular programs in fine music by local artists and a number of other courses are needed to complete the adult education programs.

Participation in the improvement of society is an important part of the expression of individuals and groups, representing the various organizations meeting at Arlington Avenue Fellowship House, of their interest in wider relations in the local community and beyond the limits of local affairs to the outside world. The spirit of good will and good fellowship cannot be confined to a definite location. It has a way of spreading. The very fact of the existence of Arlington Avenue Fellowship House in the community causes those enjoying the fellowship of the members in the various organizations to carry back to their homes and neighbors "the good, the true, and the beautiful that they have received there." The number of organizations that have formed since the project was established is an evidence of its value to the community, for these organizations have been formed to meet needs and they needed a place to meet. The atmosphere is better for such meetings at a religious education center and has a tendency

to raise the stardards of those who come together on account of the respect for such a place.

Even the little children are given the opportunity to express in their community, which is the family, a wholesome influence. Last Thanksgiving Season, their group made small churches and took them to their Thanksgiving tables with the message that the first Thanksgiving was observed in America in the churches when the Pilgrim Fathers went to their churches to give thanks to God for the first harvest. This certainly has a worth while effect in any home.

The children in the first and second grades have gone out further in the field of service than their own families and taken bits of cheer to their little friends who are ill. They have sent gifts to the Children's Hospital in Oakland and boxes to the Mission fields.

The older children and young people have many opportunities of expressing their service in the community. They have called on the sick and taken flowers, taken Christmas boxes to those in need, made the hours more happy for an invalid girl by reading and singing to her, observed "white gifts" Sunday by bringing packages to be shipped to the "migrants," arranged programs and refreshments for their parents and friends, helped take care of an elderly woman's yard and animals, had corresponded with their representative at Washington in regard to a plan for more peaceful relations between nations, and formed a group to bring Christmas cheer to the people of our community through the singing of the Christmas

carols in front of the homes at the Christmas Season.

The adult organizations have through their committees assisted in many community improvements. They have through their representatives co-operated with the Contra Costa County officials in street improvements and drainage, formed a sanitary district, organized a local fire commission which provides fire protection through a local officer and voluntary fire department, provided local police protection, and arranged for a local public library. Our local children had practically no organized recreation or recreation leadership. Through the forming of committees in both the men's and the women's clubs improvement has been effected in the play grounds at the local elementary schools and provision has been made for two recreation leaders to direct play hours for the children during their leisure time. Through this same representation encouragement was given to recreation leaders and citizens to make provision for a large summer camp leased from the federal government at a nominal sum by being underwritten by public spirited citizens. This summer camp has plenty of room for development and expansion as there are some five thousand acres of land in a very fine part of the State. Swimming, fishing, and other sports are enjoyed. A complete staff of cooks and leaders makes the place very attractive for children or the whole family and at reasonable rates. The federal government has spent some three hundred thousand dollars in the building of roads and cabins, as well as central buildings for administration of the camp. Special committees

have been formed from time to time to represent us in connection with certain needs in the improvement of the system of our local schools. There is no local representation on the school board of the Richmond School District which is in charge of our teachers, buildings, and equipment. These committees have secured additional teachers, more rooms, and added equipment. Recently committees have represented us in negotiating with the Richmond School Board which has resulted in the erection of a new junior and senior high school for this end of the school district. The buildings will be ready for use in about a year. At present, our children have to go to the schools of Richmond or Oakland for their junior and senior high school training. Our local public utilities rates are about fifty per cent higher than the rates in the city of Berkeley due to us having a rural rate but being in a thickly populated district and as economically served as the city of Berkeley. This makes an additional expense to local residents of from twenty to thirty-five dollars per annum and to merchants of up to two hundred dollars per annum. A local engineer privately studied the matter. He placed it before the Kensington Dads' Club members and a local committee was formed to negotiate with the Pacific Gas and Electric Company with the result of a promise of substantial reductions within a short time. The savings now mentioned would amount to over twenty-five thousand dollars per year which would go a long way toward building adequate local and much needed public buildings. The Arlington Women's Club has representa-

tion on the Moving Picture Council to help improve the types of moving pictures shown in our theaters. The Directing Committee appointed a special committee to investigate the proposed horse racing and gambling center at San Pablo. They added their protest to the Contra Costa County Supervisors' other protests from other individuals and groups and to date the gambling center has not been erected. More and more we are being represented officially at various councils outside our community. Particularly is this true through our religious education representatives. Naturally we have thus a greater participation in wider relations. We were not officially represented, but we were unofficially represented by three people from our community at the conferences on "Faith and Order" and "Life and Work" at Edinburgh and Oxford. Two of these were members of our Directing Committee and the other very much interested in the local project.

Fellowship is one of the chief services rendered at Arlington Avenue Fellowship House. People in the community who had not felt the need of organizing any local clubs now find that they have made many more local friendships and thus enriched their lives and those of their new friends. Those who visioned the establishment of the project placed FELLOWSHIP in the name for a symbol of future service to the community. Practically all the groups have a period of friendly fellowship before or after the more formal meeting periods. Usually light refreshments are served and a social hour enjoyed so that new members and friends can enlarge their

friendship circle. In the social events being arranged regularly each month for the young people and the children, there has been an emphasis on the using of the recreation and social events as a means of establishing higher social ideals. The trained leaders in charge recognize recreation as a means of character building as well as body building value. Right attitudes in play and social life carry the religious education values into another area of life and extend its important influence. Well planned social events have resulted in a demand for these same higher ideals in social events in the homes by the children and their parents. They like the best and soon learn to appreciate better social events and cultural influences. The Hi-K Club is enjoying a weekly evening of discussion and fellowship. They are young people of high school age and thoroughly enjoy the hours from six-fifteen to nine o'clock on Sunday evening. They are building a philosophy of life and discussing "What Makes an Attractive Personality?" They found the following traits important: sense of humour, enthusiasm, sportsmanship, thoughtfulness, neatness and cleanliness, friendliness, poise, co-operation, unselfishness, and appreciation. Their meetings are led by members of their club and the discussions developed also by their own members. Their own committees arrange the social hour of music, games, and refreshments following the discussion period. A regular ice skating party enjoys the Oakland Ice Rink once each month during the skating season. Parents and children enjoy this fine sport together. During the sum-

mer months swimming parties are arranged at the local Berkeley Women's City Club pool. The parents are very co-operative in arranging to take their automobiles and thus simplifying the transportation arrangements. Seventy-five to eighty children attended the various summer camps last summer in addition to the regular family vacation trips. Over-night hikes and other trips are planned for the young people during the winter season.

Leadership is carefully selected for the different interest groups at Arlington Avenue Fellowship House. Many of the leaders are well trained in the field of Christian education and are drawn from the faculty and students of Pacific School of Religion, Church Divinity School, and the University of California. Many of the local residents are well trained as specialists in their fields and contribute to the programs. The adult study programs in Christian education have assisted in the training of local leaders and will do so much more in the future. The value of any program depends upon the ideals and qualifications of its leaders. This is particularly true in the field of Christian education. Great care is taken to recognize this in the selection of leaders at Arlington Avenue Fellowship House.

Future plans for Arlington Avenue Fellowship House are under consideration. The buildings and equipment are now inadequate to take care of the expanding needs. The work is much too heavy for a student director and needs not only a full time Christian leader but also some additional part-time

assistance. The whole organizational program needs to be carefully studied and modeled to meet the local needs.

The Directing Committee has now recommended that arrangements be made for a full time director and that a regular worship service be held for the adult population. This would lead to the forming of a regular church membership and the organizational advantages which would expand the program and the leadership. Responsibilities could better be placed through the different committees to meet the needs of the different age and interest groups and co-ordinate the whole Christian education program.

In addition to this there is a need of a community council which would have representation from all the community organizations to assist in co-ordinating the community program and avoid overlapping in buildings, equipment, and personnel. A number in the community would like to have a sight purchased large enough to provide room for the following buildings: a sanctuary, a religious education building, a community house, a public library, a fire hall and police station, health center, city offices, and a recreation field with ball grounds, tennis and badminton courts, volley ball and basket ball equipment, a bowling green, picnic grounds, swimming pool and bath house, and an outdoor theater. There is a fine sight now available at a reasonable figure which would be very centrally located to meet these needs. The place if properly developed and equipped would be an excellent place for retreats and small conferences. It could be

available for interdenominational conventions and seminars. It would be suitable for international relations groups studying through the great problems of nations away from the rush of the great cities but near enough to the center of things for convenience. There would need to be small cottages for living accomodations of guests and the land is ample to meet these needs. The sight is just opposite the Golden Gate with a fine view of this inspiring sight and an excellent symbol for the ideal of peace on the Pacific and throughout the world. Here is an opportunity to develop a real re-creation center unbridled by tradition which could spread its Christian idealism not only to the local community but to the community of nations. Here within a step of "Theological Hill" and the greatest University in the world should be a training center for leaders which will man the Christian education programs of nations as they see in action in a local community the ideals of Christian education.

CHAPTER VIII

CONCLUSION

The writer of this thesis believes that religious education holds a place of supreme advantage in the present stage of social development. Its techniques and the spirit of religious education properly applied can create a world fellowship working out the divine principles of human relationships.

The program of religious education is designed to meet the specific needs of each age from the moment of the idea of a new child to be born to the end of the span of life. It has the ideals for the working of the individual with his fellows in the wider relations of life.

Our present system of Christian education is insufficient and very inadequately manned and financed. It needs to plan to meet the needs of religious development in every life in every community. It can no longer think in terms of the communion of the saints but needs to reach out to educate the sinners to understand the laws of God and apply them to living. Present superstitions in the field of religion could be removed in one or two generations by recognizing the value of meeting the religious needs of the children in the same way as we meet the so called secular education situation by

having a board of Christian religious education planning as carefully to have adequately trained teachers, buildings, and equipment, to parallel the secular education system in all communities. It needs much further than this to co-ordinate its work so that it reaches out to give the religious spirit to the secular education program so that the spirit of religion dominates the children, youth, and adults in these education institutions. It needs more than that to co-ordinate its work with the character building agencies of the community and see that they are properly religiously educated with a full understanding of the true meaning of modern religious education. It needs to be in touch with the employment groups and agencies so as to see that the Christian ideals are maintained and the creative power of man is loosed to meet the modern needs of a modern world. It needs to reach out into the business and public life of our nation and world and achieve Christian ideals in business and government.

This is not too large a task. It is a challenge to the strong Christian leaders of our day. It is not a negative approach. It is the positive educational approach. It includes the value of religious education evangelism in the development of growing persons so that "every act of every day will be in harmony with" the will of God.

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